

AN

EXPOSITION

WITH

Practical Observations

UPON THE

Three first Chapters of the Book of.

JOB:

Delivered in twenty one Lectures, at Magnus near the Bridge, LONDON.

By JOSEPH CARYL, Minister of the Gospel.

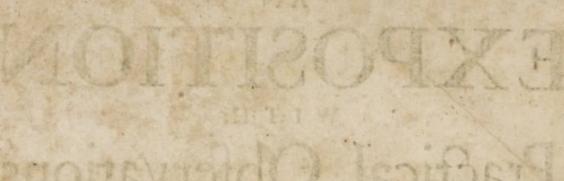
James 5. ver. 10, 11.

Take my Brethren, the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Behold, we count them happy which endure. Te have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

LONDON,

Printed by M. Simmons, and are to be sold by Francis Haley at the end of Chancery Lane next Holborn, 1669.



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CHRISTIAN READER.

TO

Those especially of this City, who have been the Movers and Promoters of this Work.

His Book of Job bears the Image of these times, and presents us with a resemblance of the past, present, and (much hoped for) future condition of this Nation. As the personal prosperity of Job, so his troubles look like our National troubles; and why may not the parallel be made up, by a likeness in our Restauration? Job was the most flourishing, the greatest man of all the men of the East. We are the greatest, and lately were the most sourishing Nation, of all the Nations of the North. Our Oxen (like his) were strong to labour, our Sheep brought forth thousands and ten thousands in our streets, our Garners were full, affording all manner of store; our sons (like bis) as plants grown up in their youth, our daughters as corner-stones polished after the similitude of a palace. There was no breaking-in, nor going-out, no complaining (in reference to outward wants) in our streets. We washed our steps with butter, and the rock poured us out Rivers of Oyl. The Candle of God shined upon our Heads, and the fecret of God was upon our Tabernacles: Our roots were spread out by the waters, and the dew (of bleffings) lay all night upon our branches. Unto us the Nations gave ear and waited, and kept silence at our counsel; After our words, they spake not again, and our speech dropped upon them; If we laughed on them, they believed it not; our glory was fresh in us, and the light of our countenance they cast not down:

To the Reader.

down: we chose out their way, and sate chief and dwelt as a King in the army, as one that comforteth the Mourners. Surely, a happy people were we, being in such a case, yea most happy were we, having the Lord (many ways declaring himself) for our God. And hadwe (as these mercies did obliege us) fill dup, or labour'd to fill up th' other part, the better part of Job's character, Hadwe been a People perfect and upright, tearing God and eschewing evil: We might (according to the promis'd, and often experienc'd tenour of Gods dealing with his people) have continued and encrea-

sed in all that happiness unto this day.

But we (herein unlike to Job, and, like a foolish Nation and unwise) have ill requited the Lord, yea, we have requited the Lord with evil, for, and in the midst of all this Goodness. Our Provocations have been many, and our Backilidings have been multiplyed. Our sins have put a Sword into the Hand of God: And God in Justice, bath put a Sword into the Hands of unjust men, men skilful to destroy. He bath made Babylonians the rod of his anger, and the statte of his indignation against us. He hath given Commission to Caldeans and Sabeans, who rob and spoyl us. Our young men are flain by the edge of the Sword, and the flink of our Camps comes up into our Nostrils. How many sad Messengers have hastened unto us (as unto Job) with the Reports of Cities furrendred and plundered, of Towns fired and pillaged, of Villages and Countries laid wafte, and almost desolate. Now seeing all this is come upon us, is it not time for us (with Job) to rent our Garments (yea our hearts with godly forrow) and falling upon the ground, worship God and say, The Lord hath (freely) given, and the Lord hath (justly) taken; Bleffed be the Name of the Lord. Our fins have brought thefe forrows, let not our forrows bring in more fin, by caufing us to murmur against, or charge God foolishly. God

God never sends such troubles upon a Nation, (he doth sometimes upon a Person and did upon Job) without cause; that is, without respecting sin as a cause. Job might say (in one sense) My Uprightness and my Integrity have procured these things unto me; But we must say, our way and our doings have procured these things unto us: This is our wickedness.

Tet (though all this evil hath been done by us, though all these evils are come upon us, yet)there is hope in our Israel concerning this thing, yea, I believe, there is mercy in and from all these evils, to us and all the Israel of our God. Only what Integrity we have, let us still hold it stedfastly, what evils are (and what evils almost are not?) among it us, let us reform them speedily ; Without this, at least, without hearty desires, and faithful endeavours after this, we may presume, but we cannot believe or hope our Deliverance. I grant, that when soever God restores us, he must restore us freely, and must both make us good, and do us good, for his own Name Sake, in Jesus Christ: For as he hath punished us less then our sins deserve, so when soever, or in what degree soever herestores us, it will be more then any, or all our repentings and reformings can deferve; yet be commands us to repent and reform, that we may be restored. God never delivered any people for their Repentance, and rarely any (if any) without Repentance. Tea I may say it plainly, that he never delivered any (in Mercy) without Repentance, for either he gave them Repentance before they were delivered, or Repentance (which is far the greater blessing of the two) with the Deliverance. Better have our troubles continue, then our fins continue. To have Peace return, and our hearts unturn'd, were infinitely worfe then war.

And as Repentance is better then Peace, so it will be an Argument, that we shall have Peace: May we not well conclude:

To the Reader,

clude that God is upon the giving-hand, when he gives a new heart? And that he hath somewhat else to give, when he hath

given a love unto, and a longing after his Truth?

When God feeds us with and we have a right taste of) this Manna in our Wilderness, we may rest assured that God hath humbled us all this while (and all the while his Wisdom shall see sit to humble us set, will be) only to prove us, that he may do us good at our latter end, and make this Nation (at least) like Job, in the end, which he will make.

Te have heard of the Patience of Job, and what end the Lord made: Could we but hear of the Repentance of England, all the world (I am perswaded) should hear and wonder at the end, which the Lord would make: Even such an end as he made for Job, if not a better; he would give us twice us much in Temporals, double Riches, double Oxen and Sheep, donble Bracelets and Ear-rings, double Gold and Silver, double Sons and Daughters: And he would give us (which is not sperified in the Inventory of Job's repair) feven-fold more in Spirituals, seven fold more knowledge of his Truth, purity in his Worship, order in his house; he would make the light of our Moon to be like the light of the Sun, and the light of our Sun to be seven fold, as the light of seven dayes, in the day wherein he binds up our outward breaches, and heals the stroak of our wound, Thus, we may look to be restored (not only as Job) to more in kind, but to better in kind, I am sure to better in degree: We may look, thit, for Brass we shall have Gold, or our Gold more refined; that, for Iron we shall have Silver, or our Silver more purified; that, for Wood we shall have Brass, or our Brass better furbished; that, for Stones we shall have Iron, or our Iron better tempered; We may look, that, our Officers shall be Peace, and our Exactors righteousness, that violence shall no more be heard in our Land, wasting nor destruction within our borders, but men shall callour Walls Salvation and our Gates praise.

When

When these glorious issues of our troubles shall be is in his hand, who held Job's estate in his hand, so fast, that satan could not touch a Sheep nor a shoo-latchet, till himself willed: and who, when his time came, restored Jobs estate double, to a Sheep and a shoe-latchet, whether satan and his Sabeans would or no. We have already seen, in Job, an Epitome of our former prosperity and of our present troubles, the good Lord hasten the latter part of our National likeness unto him, in the doubled (and 0 that it might be a seven-fold) re-

Stauration of our Peace and Truth.

In the mean time these Meditations upon this Scripture, well digested & taken in, may be (through the blessing of God upon them) à help to our patience, in bearing these afflictions upon the land, a help to our faith in believing, and to our hope in waiting for the Salvation of the Lord. What soever things were writtenafore-time, were written for our learnning (but this Book was purposely written) that we through patience and comfort of this Scripture might have hope. Nor do I doubt, but that the Providence of God (without which a Sparrow fals not to the ground) directed my thoughts to this Book, as (not only profitable for all times, but) specially seasonable for these times. It is a word in season, and therefore should, as a word upon the Wheels, make a speedy passage into all our hearts: And how should it not? while we remember that these Wheels are oyl'dwith blood, even with the heart-blood of thousands of our dearest friends and brethren:

I find, that this is not the first time, that this Book hath been undertaken by way of Exposition, in such a time as this. Lavater, a faithful Minister of the Tigurine Church, opened this Scripture in preaching, and Printed it in the German tongue, which was afterwards published in Latine by Hartmanus Sprunglius (as himself expresses in the Title) to support and refresh the afflicted minds of the godly in that last

(as:

To the Reader.

(as he then supposed) and saddest declining Age of the world.

Anno

Ferus (a Popish Frier, but very devout according to the Devotion of that Religion) Preacher at Mentz, chose this Scripture in the time of War and publick Calamity, (as the Title also of his Book holds forth) to comfort his Citizens. In his fourth sermon he makes this observable digresfion. You know (faith be to his Hearers) that I began to expound this History of Job, to the end I might comfort and exhort you to patience in these troublesome times. This was and is my Intendment, this moved me to handle and explain this Book. But now in my very Entrance upon it, the Storm grows so black, that I see you amazed, dejected, and almost desperate: Some are flying, others are preparing to fly; and in this great Calamity, no man is found to comfort his Brother: But every one increases his Neighbours fear, by his own fearfulness. He prescribes (as far as their Principles will admit) Cordials for the reviving of their spirits, and medicine for the cure of these distempers. The whole Book of Job, is a facred Shop, stor'd with Plenty and Variety of both: that you may open your hearts to receive and with wisdom to apply the consolation and Instru-Stions here tender'd from this part of it, is, (and through the strength of Christ) Shall be, the desire and prayer of

Novemb. 8.

Your very loving Friend

and Servant for the

help of your Faith

Joseph Caryl.



THE

INTRODUCTION.

Opening the Nature, Parts, and Scope of the whole Book of 70 B.

> I was the personal wish and resolution of the Apostle Paul, I had rather speak five words with 1 Cor. 14.196 my understanding, then ten thousand words in an unknown tongue. And surely it is far better to speak or hear five words of Scripture with our understandings; then ten thousand words, yea then the whole Scriptures, while we understand

them not. Now, what an unknown tongue, about which the Apostle there disputeth, is, in reference unto all, the same is the Scripture unto most, even in their own tongue, that which they understand not. For as an unknown tongue doth alwayes hide the meaning of words from us: so do oft-times the spiritualness, and mysteriousness of the matter. While a man speaks in a strange language we hear a found, but know not the words; and while a man speaks in our own language, though we know the words, yet, yet we may not understand the meaning; and then he that speaks is to us in that reference (so the Apostle calls him) a Barbarian. While the leases of the Book are opened and read to fuch or by fuch, the sense is shut up and fealed.

When the Apostle Philip heard the Ethiopian Eunuch read the Acts 8.35 Prophet Isaiab as he travelled in his Chariot, he said to him, Understandest thou what thou readest? The Eunuch answered,

How should I, unless some man would guide me? He understood the language; but the meaning was under a vail. The very same may we say to many, who read the Scriptures, Understand you what you read? And they may answer as the Eunuch did, How can we, except we have some man to guide us? Yea, and alas, for all the guiding of man, they may answer, how can we, except we have the Spirit of God to guide us? He hath his Pulpit in Heaven

who teacheth hearts, the heart of Scripture.

Paul (we know) was a learned Pharisee, and much verst in the Law, and yet he saith of himself before his Conversion, that he was without the Law: but when Christ came to him, then the Commandment came to him. I was once alive without the Law, but when the Commandment came, that is, when Christ came, and his Spirit came in or after my Conversion, and expounded the Commandment to my heart, then the Commandment came, so. to my heart in the power of it, and I understood to purpose what the Law was. So that the teachings of the Spirit, the teachings of God himself, are chiefly to be looked after and prayed for, that we may know the mind of the Spirit, the Will of God in Scripture.

But he hath set up this Ordinance, the Ordinance of Interpretation to do it by; both that the Scripture might be translated out of the Original into the common language of every Nation (which the Apostle calls interpreting in that place before cited) and also that the Original sence of the Scripture might be translated into the mind and understanding of every man; which is the work we

aim at, and now have in hand.

Before I begin that, give me leave to befeech you in the Name of Christ, to take care for the carrying on of this Work a degree further: I mean to translate the sence of Scripture into your lives, and to expound the Word of God by your works; Interpret it by your feet, and teach it by your fingers, (as Solomon speaks to another sence,) that is, let your workings and your walkings be Scripture Explications. It is indeed a very great honour unto this City, that you take care for a Commentary on the Scripture in writing; but if you will be careful and diligent to make a Commentary upon the Scripture by living, or to make your lives the Commentary of Scripture, this will make your City glorious indeed.

2 Cor. 3 2,3: It is the Apostles Testimony of his Corinthians, Te (saith he)

Rom 7 9.

Cor,14:13.

Prov. 6.13.

are our Epiftle, for as much as ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with Ink; but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart. Give us we beseech you, the same occasion of glorying on your behalf, that we may fay, You are our Exposition, for as much as you are manifestly declared in your practise to be the Exposition of the mind of Christ ministred unto you by us. A walking, a breathing Commentary goeth infinitely beyond the written or spoken Commentary. And as the Apostle makes his conclusion (before noted) I had rather speak five words with my understanding, then ten thousand words in an unknown tongue: So I fay, I had rather know five words of Scripture by my own practife and experience, then ten thousand words of Scripture, yea then the whole Scripture, by the bare Exposition of another. And therefore let the word of Christ by these verbal Explications, dwell richly in your understandings in all wisdome: And by a practical Application, let it be held forth plentifully in your lives in all holiness. Add Commentary to Commentary, and Exposition to Exposition: add the Comment of works to this Comment of words, and an Exposition by your lives to this Exposition by our labours.

Surely if you do not, these Exercises will be costly indeed, and will come to a deep account against you before the Lord. If you are lifted up to Heaven by the opening of the Scripture (which is either a carrying of you up to Heaven, or a bringing of Heaven down to you,) and then walk groveling upon the Earth; how fore will the Judgement be! But it is to me an argument and an evidence from Heaven, that God hath put it into your hearts to be more glorious in the practice of holiness, because he hath put it into your

hearts to defire more the knowledg of holiness.

To draw in my speech nearer to the business. Having a Book full of very various matter before me, give me leave to premife some things in the general, and something more particularly, by way of Preface concerning the Book, before we come to the hand-

ling the Text.

First, For the general. That which God speaks concerning the whole work of Creation, we may speak concerning the whole Book of Scripture, It is very good. Solomon observes, that Cant. 1.3. wherefoever the wisdome of God Spake, it spake of excellent things. And David, to quicken our endeavors, and excite our diligence, Prov. 8.6.

3Tim.3.16.

to the study of the Word, preferreth it in worth above thousands of gold and silver, and in sweetness above the honey and the boney comb. And when he ceaseth to compare, he beginneth to admire, Wonderful are thy Testimonies. And well may that be called Wonderful, which proceedeth from the God of Wonders. All Scripture is given by divine inspiration, or by inspiration from God; and I need not stay to shew you the excellency of any part, when I have but pointed at fuch an Original of the whole.

As therefore the whole Scripture, (whether we respect the majesty of the Author, the height or purity of the matter, the depth or perspicuity of the stile, the dignity or variety of occurrences; whether we consider the Art of compiling, or the strength of arguing) disdains the very mention of comparison with any other humane Author what soever: so are comparisons in it self, as Book with Book, Chapter with Chapter, dangerous. There is not in this great volume of holy Counsel, any one Book or Chap. Verse or Se-Ction, of greater power or authority then other. Moses and Samuel, the writings of Amos the Shepheard, and of Isaiah a Descendant of the Blood Royal; the writings of the Prophets and Evangelists, the Epistles of Paul, and this History of Job, must be received (to use the words of the Trent Councel in the fifth Session, but to far better purpose) Pari pietatis affectu, with the same holy reverence and affection. They use it about Traditions, matching Traditions with the Scriptures; but we may fully match all Scripture together, and fay, all must be received with the same devotion and affection.

Yet notwithstanding, as the parts of Scripture were penned by divers Secretaries, published in divers places, in divers ages, on divers occasions, for divers ends; so the argument and subject matter, the method and manner of composing, the texture and the stile of writing are likewise different. Some parts of Scripture were delivered in Prose, others in Verse or Numbers: some parts of the Scripture are Historical, shewing what hath been done; some are Prophetical, shewing what shall be done; others are Dogmatical or Doctrinal, shewing what we must do, what we must believe. Again, some parts of Scripture are clear and easie, some are obscure and very knotty: Some parts of Scripture shew what God made us; others, how fin spoiled us: A third, how Christ restored us. Some parts of Scripture shew forth acts of Mercy, to keep us from finking; others record acts of Judgment, to keep us from prefuming.

fuming. And because the way to Heaven is not strewed with Roses, but, like the Crown of Christ here upon Earth, set with thorns; because not smiles and loving imbracements from the world, but wounds, and strokes, and temptations, do await all those that have received the press-money of the Spirit, and are enrolled for the Christian warfare: because every true Israelite must expect that which Faceb upon his death-bed spake of Foseph, that the Archers will shoot at him, bate him, and grieve him: In a word, Gen. 49.23: because many are the troubles of the righteous; therefore the Scripture doth present us with fundry platforms of the righteous

conflicting with many troubles.

Now these Considerations that are scattered severally through the whole Scripture, feem all concenter'd, and united together in this Book of Job: which if we consider in the stile and form of writing, is in some part of it Prose, as the two first Chapters, and part of the last, and the rest is Verse. If we consider it in the manner of delivery, it is both dark and clear. If we consider the subject matter of it, it is both Historical, Prophetical, and Doctrinal. In it is a mixture of mercy tendred unto, of judgments threatned against, and inflicted upon the wicked. In it is a mixture of the greatest outward blessings, and the greatest outward afflictions upon the godly, concluding in the greatest deliverances of the godly from affliction. In this last the Book is chief: there was never any man-under a warmer Sun of outward prosperity then fob was; neither was there ever any man in a botter fire of outward affiction then Job was, God feeming to give charge concerning this tryal of Job, as King Nebuchadnezzar did concerning the three children, to have the furnace beat d seven times botter then ordinary... This is the general concerning the Book.

Now more particularly. I will not detain you in that Proemial Disquisition about the Author and Penman of this Book: there is great variety of Judgment about it; some say it was one of the Prophets, but they know not who: some ascribe it to Solomon, some to Elibu, not a few to Job himself; but most give it to Mo- (a) Quislibri ses. That resolution of Beza in the point shall serve me, and may scriptor fuit insatisfie you. (a) It is very uncertain who was the Writer of this certum est, nee Book (faith he) and what foe er can be faid concerning it, is ground - nifi levissimin ed but upon very light conjecture. And therefore, where the tur quicquid de Scripture is silent, it can be of no great use for us to speak, especi- eo dici porest. ally seeing there is so much spoken as will find us work, and be Beza.

of use for us: neither need we trouble our selves (be affured that the Spirit of God indited the Book) who it was that held the Pen. Only take this, that it is conceived to be the first piece of Scripture that was written; take it to be written by Mofes, and then it is most probable that he writ it before the deliverance of

the people of Israel out of Egypt while he was in Midian.

Neither will I stay you in the second place about the inquiry into, or rather about the refutation of that fancy, that this whole Book is a Parable rather then a History; like that of Lazarus in the Gospel, not a thing really a Ged; but only a representation of Lukig. 8:16. it. Now this, which was the dream of many of the Fews and Talmudifts, and is fastened with no finall clamour upon Luther by the Jesuites, may clearly be convinced both by the names of places and persons, which we shall have occasion to open when we come to the Book it felf, and also by those allegations of the Prophets and of the Apostles concerning Job; the Prophet Ezekiel quoting him with Noah and Daniel, two men that unquestionably were extant, and acted glorious parts in the world, and therefore 70b also.

All that I will fay in particular, shall be in these three things.

1. To shew you more distinctly the subject of this Book.

2. The parts and division of it.

3. The use or scope and intendment of it.

1. For the subject of this Book, we may consider it, either as

principal, or as collateral.

The main and principal subject of this Book is contained, and I may give it you, in one verse of the 34 Pfalm. Many are the affli-

ons of the righteous, but the Lord delivereth him out of all.

Palm, 34.19.

Ezck-14 14.

Concerning the subject, there are two great Questions handled and disputed fully and clearly in this Book. The first is this: Whether it doth confift with the Justice and goodness of God to afflict a righteous and fincere person, to strip bim naked, to take away all his outward comforts. Or, Whether it doth confift with the Justice and goodness of God, that it should go ill with those that are good, and that it should go well with those that are evil. This is one great debate, the main Question thoroughout the Book. And then secondly, here · is another great dispute in reference to the former; namely, Whether we may judg of the righteousness or unrighteousness, of the fincerity or bypocrifie of any person, by the outward dealings and present dispensations of God towards him. That is a second Question here debated. The

The friends of Job maintained the first question negatively, the latter affirmatively. They denyed that God in Justice could afflict a righteous and a holy man. They assirmed, that any man so afflicted is unrighteous, and may so be judged, because afflicted. And so the whole argument and dispute, which the friends of Job brought, may be reduced to this one Syllogism. He that is afflicted, and greatly afflicted, is certainly a great open sinner, or a notorious hypocrite: But Job, thou art afflicted, and thou art greatly afflicied, Therefore certainly thou art, if not a great open sinner, yet a notorious hypocrite.

Job as constantly and as vehemently maintaineth both those questions in the contrary sence. He acknowledged himself to be a sinner, yet he stiffly denyed that he was an hypocrite; he disclaimed his own righteousness in point of Justification, yet he justified himself in point of uprightness. And as for the sinfulness of his nature and of his life, he was willing (except known or wilful in sincerity) to own both, and charge himself faster then his friends could, appealing to, and triumphing in free-Grace, for full pardon.

This one Syllogism, I say, is the sum of all the Dispute, between Job and his three friends; this is, as it were, the hinge upon which

the whole matter turned.

But besides these, there are many discourses falling in collaterally, which concur to make up the subject of this Book: For, as it is
with those that study the Philosophers stone, the great thing they
aim at, is to make gold, &c. that's the principal, the chief end: yet
collaterally they find out many excellent things, many profitable
experiments have been made, many rare secrets have been discovered in prosecuting of that great design. So although this be the
principal subject of the Book, yet collaterally for the carrying on
of these disputes, many other rare and excellent, heavenly, spiritual and useful Truths are handled and discovered. As to give you
some particular Instances.

First, We have the Character of a discreet and faithful Master and Father in a Family, and the special Duties which concern those relations; the Doctrine of the Oeconomicks is often touched in

this Book.

Secondly, We have here the Character of a faithful, zealous, and just Magistrate in the Common-wealth, how he ought to behave himself, and what his duty is, set down also plainly and clearly by occasion of this dispute.

Thirdly, We have a great discovery made in the secrets of nature. The bowels of nature are as it were ript open, and the great works of Creation are here displayed. In this you have discourses of the Heavens, of the Earth, of the Sun, Moon, and Stars: of those Meteors, the Hail, the Snow, the Frost, the Ice, the Lightning and the Thunder. In this you have discourses of Jewels, of Minerals, and of Metals; In this of Beafts and Birds, and creeping things. So that by occasion of this dispute, a discourse is carried about all the world, in the whole circuit of natural knowledg of Philosophy.

Fourthly, Here are discourses of Christian Morals, of the duties of equity from man to man: Of the duties of piety which man oweth to God, of the duties of sobriety and temperance towards a mans own felf. Yea, here we find the great duty of Faith, the matter of believing in the Redeemer of the world, our Lord Fesus

Christ.

Lastly, Here are many discoveries made of God, in Himself and his Attributes: In his Power, Wisdome, Justice, Goodness, and Faithfulness, yea, whatsoever may be known of God in any of these, is som way or other here discovered. So then, all being fummed up together, it may well be faid concerning this Book, that it is Βιέλο παναίρελο, a Book containing all excellencies, of wildom and holiness: and what (as some of the Fewes and Rabbins say of it) in other books is here a little and there a little, is all plentifully gathered together in this. In a word, it is a Summary, a Compendium of all knowledge, both Humane and Divine, both concerning our felves, and concerning God. So much of the subject of this Book, both Principal and Collateral.

The fecond general to be confidered is the division of this Book. We may consider it in reference to the division; First, as it is a Dialogue (for fo some call the whole Book) which is an interchangeable discourse concerning any subject or matter whatfoever. And taking it in that notion, we may divide it by the Collocators or Speakers, and by the several speeches which they

inade.

The Collocutors or Speakers in this Book, are Eight.

I. God.

5. Eliphaz. \ Jobs three friends. 2. Satan. 6. Bildad.

3. Fob. 7. Zophar.

4. Jobs Wife. 8. Elibu; who cometh in as a Moderator of that dispute.

Their speeches, which they make, are, in the whole compass of

the Book, thirty two Distinctions.

There are two Dialogues between God and Satan. One between Fob and his wife. Three between fob and Eliphaz. Three between Fob and Bildad. Two between Job and Zophar. Two between God and Job. And then we have Elihu making four distinct speeches or Orations, which have no Answer. And lastly, two feveral Speeches or Parables (as they are called) [of Job, one in Chap. 27. 1. and the other in Chap. 29. 1. So that, fum up all these together, and you may divide the whole Book into thirty two distinct or several Speeches, either by way of Position, or Answer, or Reply, or determination. God speaks four times, Satan twice, Jobs wife once, Job thirteen times, Eliphaz thrice, Bildad thrice, Zophar twice, Elihu four times.

Or if we should consider the book as a Disputation, (which is higher then a Dialogue) so you may distinguish it, by the Oppo-

nents, by the Respondent, and by the Moderators.

The Opponents are three, Jobs three friends. Tob himself is Respondent. The Moderators are,

First, Elibu, he cometh in first as an Umpire between them. Secondly, God himself at last, out of the whirlewind, giveth the decessive determinative voyce and sentence. He states the question fully for Job, and reproveth Jobs friends as not having disputed and argued aright concerning him.

Yet further : we may divide the Book into five Sections,

whereof

The first doth set forth the happiness and fulness of Jobs outward estate; and the integrity and perfection of his spiritual estate.

And that is contained in the first 5 verses

The second presents Jobs affliction, Jobs fall, the great and sore calamity which in a moment did overtake him, with the occasion of it. And this you have set forth from that 5 verse exclusively to the 9 verse of the second Chapter.

Thirdly, We have the questions, the debates and disputes which did arife upon and about the fall of Job into that fad condition: which are contained from that 9 verse of the second Chapter, to

the end of the 31 Chapter.

Fourthly, We have the Moderation or Determination of this dispute and of this argument, first by Elibu, and then by God himself, from the beginning of the 32 Chapter. to the 7 verse of the 42-

All

All which is but as a Determination or stating of the Question.

Fifthly, and lastly; we have the restitution of fob, his restoring and setting up again, and the reparing of his Estate, and making of it double to what formerly it had been. And that is begun and continued from the 7 Verse of the 42 Chapter, to the end of the Book. So here you have a five-fold division of the Book.

Once more: we may divide the Book into three parts. And fo

it fets forth.

1. Job's happy condition, both in regard of externals, and internals, in the first 5 verses.

2. Fob's fall, Fob's calamity, Fob's trouble, from that to the

7 verse of the 42 Chapter.

3. Fobs restitution or restoring, from thence to the end.

Take the Book in this division, and it seems to hold forth to us such a representation of Job, as is given us in the three first Chapters of Genesis concerning Man. In those three first Chapters, we have Man set forth.

I. In the excellency and dignity of his Creation, being Lord and Soveraign of all, adorn'd with that integrity and purity of Nature which God hath planted in, and stamped upon him at his creation. And in the beginning of this Book, we have Job like a man in innocency, shining in all his dignity, compas'd about with blessings of all forts, blessings of the Body, blessings of the Soul, blessings of this life, and of that which is come.

2. There we find the Devil plotting the ruine of man, and we find his plot taking for a while, and in a great measure prevailing. So here in this Book we have the Devil begging fob's ruine, and having obtained leave, so far as concern'd his outward estate and

body, quickly puts it in execution.

3. There we have Adam by Gods free mercy and promise restored to a better estate in Christ through the grace of redemption, then he had before in himself, by the goodness of Creation. So here we have Fob, through the mercy, power, and faithfulness of God, restored to all he had, and more; we see him repaired and set up again after his breaking, not only with a new stroak but a greater: his estate being doubled, and his very losses proving beneficial to him. This may suffice for the division or parts of the Book, which I conceive, may shed some light into the whole.

Now for the third thing which I proposed, which was the use, or scope, or intendment of this Book. For that is a special thing we

are to carry before us in our eye in the reading of Scripture. It is possible for one to understand the subject, and to know the parts, and yet not to be attentive to find out, or distinctly to find out what the mind of God is, or whereat he specially drives and aimeth. Therefore it will be very profitable to us likewise to confider what the tendency and intendment, or (as I may so speak) the uses of this Book are.

First, It ayms at our Instruction, and that in divers things.

First, (Which much concernes every Christian to learn,) it instructeth us bow to bandle a cross: How to behave our selves when we are in a conflict, whether outward or inward: What the Postures of the Spiritual War are; and with what patience we ought to bear the hand of God. and his dealings with us. This, I fay, is set forth by the Scripture in other places to be the main, and one of the principal ends, or intendments, or uses of this Book. This the Apostle James speaks of. You have beard of the patience of Job. As if he should say, Do you not know why the Book of Fob was written? Why God in his Providence did bring fuch a thing to pass concerning fob? It was that all men should take notice of his patience, and might learn the wisdom of suffering, that

noble art of enduring.

Fob was full of many other excellent graces; and indeed he had all the graces of the spirit of God in him. But the Patience of fob was the principal grace. As it is with natural men, they have every fin in them, but there are some fins which are the Master sins, or some one sin it may be doth denominate a wicked man; sometimes he is a proud man, sometimes he is covetous, sometimes he is a deceiver, sometimes he is an oppressor, sometimes he is unclean, sometimes he hath a profane spirit, and so the like; some one great master-lust doth give the denomination to the man, he hath all other fins in him, and they are all reigning in him, but one as it were reigneth above the rest, and sits uppermost in his heart. So it is with the Saints of God (and here with 705) every Saint and fervant of God hath all grace in him, every grace in some degree or other; for all the limbs and lineaments of the new man are formed together in the foul of those that are in Christ. But there is some special grace which doth give (as it were) the denomination to a servant of God: As that which gave the denomination to Abraham was Faith, and that which gave the denomination to Moses was meekness; and so this which giveth the denomination

Rom. 15. 4.

to fob, is Patience; and so the denomination too of this whole Hiltory; as if that were the great lesson that were to be taken out, the lesson of suffering, and of patience: So that what the Apostle makes to be the Use of all Scripture, Whatsoever things (saith he) were written afore-time, mere written for our learning, that we through patience and comfort of the Scriptures might have bope. That, I say, which the Apostle there makes to be the end and scope of the whole Scripture, doth seem to be in special the principal and chief end of writing this Book of fob

2. Another Instruction, which we are to take from the whole Book, is this. God would have us learn, that afflictions come not by chance, that they are all ordered by providence; in the matter, in the manner, and the measure, both for the kinds, and for the degrees, they are all ordered, even the very least, by the wisdom,

by the hand and providence of God.

3. Another thing, which we are to learn generally from this Book, is this, The Soveraignty of God; that he hath power over us, over our estates, and over our bodies, and over our spirits; that he may use us as he pleaseth, and we must be quiet under his hand: when he cometh, and will take all from us, all our comforts, we must give all glory to him. This Book is written for this especially, to teach us the Soveraignty of God, and the submission of the Creature.

4. It teacheth us, That God doth sometimes afflict his children out of prerogative; that though there be no sin in them, which he makes the occasion of afflicting them, (such was Jobs case,) yet for exercise of his graces in them, for trial of their graces, or to set them up for patterns to the world, God may and doth afflict them. Though no man be without sin, yet the afflictions of many are

not for their sins.

5. There is this general Instruction which God would have us learn out of this Book, namely, That the best begotten, and the best founded estate in outward things, is uncertain; that there is no trusting to any creature-comforts. God would unbottom us quite from the creature, by holding forth this History of Fob unto us.

6. God would also shew forth this for our learning, viz. The strength, the unmovableness of Faith, how unconquerable it is, what a kind of Omnipotency there is in grace. God would have all the world take notice of this in the Book of Job, that a godly person is in vain assaulted by friends or enemies, by men or devils, by

wants or wounds: Though he be even benighted in his spirit, though God himself take away the light of his countenance from him, yet God would have us learn and know, that over all these a true believer is more then a conquerour. For here is one of the greatest battels fought, that ever was between man and man, between man and Hell, yea between God and man: yet Job went away with the victory. True Grace is often assaulted, it never was or ever shall be overthrown.

7. This also we may learn: That God never leaves or forsakes

his totally or finally.

8. Lastly, The Book teacheth this general lesson: That the Judgments of God are oftentimes very secret, but they are never unjust. That though the Creature be not able to give a Reason of them, yet there is infinite Reason for them.

These are the general Uses from the general scope and intend-

ment of this Book by way of Instruction.

Secondly, This Book serves to convince and reprove that slander of worldly men and of Satan: who say, that the people of God serve him for their own ends, that they follow him for loaves, that they attend upon him for an estate, for creature-comforts and concernments. The Lord did on purpose cause these things to be acted, and this History to be penned, for ever to stop the mouth of Satan and of all iniquity, and to shew that his people follow him for love, for the excellency they find in him, and in his service. Though he strip them naked of all they have, yet they will cleave to him. Here is one Consutation.

2. It is to convince and reprove all those, who judge of the spiritual estate of those that are under the hand of God in sore assisting one by some unbecoming and rash speeches, which may fall from them in the time of those their considers, when troubles and sufferings are upon them.

3. To convince and confute those who judge of mens spiritual

estates by Gods dealing with them in their outward estates.

4. To convince and confute that cursed Opinion, That a man may fall finally and totally away from grace, and from the favor of God. God hath shewed by this History, that such an Opinion is a lye. If ever any man were in danger of falling quite away from grace received, or might seem to have lost the favour of God, formerly shewed, surely it was Job: and if he were upheld in the grace of holiness, and continued in the grace of Gods love, not with-

flanding ;

standing all that came upon him. Certainly God would have all the

. World know, that free grace will uphold his for ever.

5. To convince all those of pride and extream presumption, who think to find out and to trace the fecrets of Gods counfel, the fecrets of Gods eternal Decrees, the secrets of all bis Works of Providence: Whereas God sheweth them in this Book, that they are not able to find out, or comprehend his ordinary works, those which we call the works of Nature, the things of Creation, the things that are before them, which they converse with every day, which they see, and feel, and have in their ordinary use. They are not able to find out the fecrets of the air, of the Meteors, of the Waters, of the Earth, of Beafts or Birds; every one of these puts the understanding of man to a stand, and pose his reason; they are not able to comprehend the works of Creation, how are they able then to find out the Counsels of God in his Decrees fand Purposes and Judgments? And for that end it is that God fets forth here fo much of the works of Nature, that all men may be stopp'd in that presumptuous way of searching too far into his counsels. Here is another use or scope of this Book.

Thirdly, there is much for Confolation.

I. That all things do work for the good of those that love God.

2. Consolation is this; that no temptation shall ever take hold of us, but such as God will either make us able to bear, or make a way to escape out of it.

We can be in no condition cast so low, but the hand of God can reach us, find us out, send in deliverance, and raise us up a-

gain.

Laftly, here are two general Exhortations.

1. We are exhorted to the Meditation and admiration of the Power and Wisdome of God from all the creatures. This is a duty which this Book leads us unto, for that is the end why so much is spoken concerning the works of creation, that (as the Apostle saith) The invisible things of him from the Creation of the World, may be clearly seen, being understood by the things that are made, even his enteral Power and Godhead.

2. To glorifie God in every condition, to have good thoughts of God, to speak good words for God in every condition. We are drawn to this, by considering how Job (though sometimes in vehemency of spirit he over-shot himself, yet he recovers again,

and)

Rom. I. 20.

and)breathes sweetly concerning God, shewing that his spirit was full of sweetness towards God, even while God was writing bitter things against him; as when he saith, Though he kill me, yet will I trust in him; then which, what could express a more holy and submissive frame of heart, in reference to the dealings of God with him? Surely he thought God was very good to him, who had that good thought of God, To trust him, even while he slew him.

These things being proposed concerning the Book in general, will help to cast a light through the whole at one view. And though at this time I shall not enter upon expounding of the Text it self, yet you have had in some sence, the exposition of the whole Text; if you carefully lay up these Rules, they will much advantage and advance your profit, when we come to the explication of

any part.

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An Expufrient upon the Book of IO B.

him, not as a fational man, Hat la Wily man. And that man was

Practical Observations

Upon the First, Second, and Third svig villand chapters of the Book of olw your A

us some description of their Bus On Tre they let down their undertakings or atchievement as On Tre their Same of the

JOB, Chap. 1. Vers. 1, 2.

There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschemed evil.

And there were born unto him seven sons and three daughwere his limbs, and fuch his Weapons, incre he dwe. 2% trating



His Chapter may be divided into three parts; whereof the first contains a description of fob in his prosperous estate, from the first to the end of the fifth verse.

> In the second we have the first part of Jobs affliction fet down from the fixth verfe to the end

of the nineteenth.

In the third, Jobs carriage and behavour in, or his Conquest and Victory over that first trial, are discovered; this concludes in the three last verses of the Chapter.

The description of his prosperous estate is given us in three tuch a thing was or fuch a person was. So here. Yet Jom strioq

First, What he was in person, Verf. 1. w and bot milate bou

Secondly, What in his possessions; we have an Inventory of his goods, 2,3,4.

Thirdly, What in his practice of holiness, Very. 5. Where

one example or instance is set down for all the rest. de tada vel

The Book begins with the description of his person in the first verse: where Job is described by that which is accidental, and by that which is effential.

By accidentals, so he is described by the place where he dwelt; There was a man in the land of Uz. 2. By his name, whose name was Job.

The effentials are four qualifications, which were effential to him, not as a rational man, but as a holy man. And that man was

I. Perfect.

2. Upright.

3. One that feared God.

4 Eschemed evil.

As they who write the Acts or Stories of great men, usually give us some description of their persons before they set down their undertakings or atchievements (as you see in the 1 Sam. 17.4,5,6,7. how the great Gyant Goliah is described) so here the Holy Ghost by the Pen-man of this Book, being to record a glorious combate, a combate not with sesh and blood alone, but with principalities and Powers, a wrestling with mighty and strong temptations; first gives us (if we may so speak) the Prosopography of this divine Hero's soul, the lineaments and abilities of his spirit. This was the height, and this the stature of the Combitant, such were his limbs, and such his Weapons, there he dwelt, and this was his name.

There was a man in the land of Uz, whose name was Job.

There was] That refers us either to the truth of the Story, or to the time of the Story. Such a man there was, that's certain. Such a man there was, but the time when is uncertain. It refers us to the time only indefinitely. There was such a man, but when, is not exactly and precisely set down. The Scripture (we know) doth often keep an exact account of years (the Scripture is the guide and key of all Chronology) and sometimes it leaves things in general for the time, and only saith thus much, such a thing was, or such a person was. So here. Yet some have undertaken to define (what the Spirit of God hath left at large) the precise time wherein Fob lived; and tell us in what year of the world these things were done. But I desire not to be soaccu-

An 2230 from the precise time wherein Job lived; and tell us in what year of the Creation; the world these things were done. But I desire not to be so accustive the flood; rate, unless the rule were so too. Only thus much we may safely ter the flood; say, that Job lived between the times of Abraham and Moses, ter Abraham, and nearer Moses then Abraham; and for that I conceive there is Boldor, in loc. ground sufficient. There are these two special Reasons, why it

should?

should be circumscribed within that limit.

r. Because fob offered Sacrifice at that time in his own Country: which after the giving of the Law, and setting up of a publick worship, was forbidden all, both Jews and Proselites. They that were acquainted with the ways of God, knew they must not worship by Sacrifice any where, but before the Tabernacle, or (after

the Temple was built) at the Temple.

2. Because in the whole book there is not the least print, or the least mention of any thing which did concern those great and glorious passages of Gods providence towards the people of Israel, cither in their going out of Egypt, or in their journey thorough the wilderness to Canaan. Now in a dispute of this nature (such as was between fob and his friends) there would have been frequent occasion to have considered and instanced some of those things. There is scarce any book in Scripture, that bears date after that great and wonderful dispensation of God, but it makes mention of or referrs to some passages concerning them.

Again for the time, that which some collect to clear it, is from the Genealogie of Job, there are three special opinions concerning

the line of his pedigree.

Verf. I.

One that he descended from Nahor, who was brother to Abraham, Gen. 22.21. It was told Abraham, behold Milcah, she hath born children to thy brother Nahor, Uz his first born, and Buz his brother, &c. This Uz who was the first born of Nahor, Abrahams brother, is conceived to have given denomination to the land of Uz, and so from him Job to be descended.

Anotheropinion there is (maintained by many) that Job was of the line of Esau, and that he was called Jobab by Moses, Gen. 36.33. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. This Jobab, who was a descendant or one of the Dukes of the line of Esau, they say was Job. But why the name Jobab should be contracted into Job, I see little reason of fered.

A third opinion for his descent, is, that he came from the children of Abraham by his second wife Keturah, Gen. 25. where it is said, that Abraham by her had divers sons, and that he gave them portions, and sent them Eastward into the East country; and from Midian (who was the fourth son of Abraham by that second marriage) our Genealogers do positively and directly assume that Job was descended.

That may suffice for the time, for bringing of him within a

Verf. I.

fons

narrower limit, I have no grounds but conjectural.

A man. He is not called A man (here) barely as the Philosophers Animal rationale, &c. as man is opposed to a Beast : Not barely is he called a man to diffinguish his Sex, as a Man is opposed to a Woman. But there is somewhat more in the exprestion, he is called A man by way of excellency. And for the clearing and opening of that, we may confider that there are three words in Scripture original by which Man is exprest of the

1. Man is called Adam. That was the proper name of the first man, and it became the common name for all men fince. So Man was called from the matter of which he was made, Adam, from Adamah, because (as the reason is given, Gen. 2. 7.) God made man dust out of the earth, or (as we translate) of the dust of the There is leavee any, book in Scripture, that bears date a

2. Man is called Enost : So he is called in regard of the infirmities, weaknesses and forrows, which he hath contracted by fin, fince the fall; fin made the red earth weak and brittle earth indeed, earth moystened with tears, and mixt with troubles.

3. He is called ifh, which the Criticks in that language a fay, comes from and hath allyance with two words: One fignifying Being or existence, and the other best or fire. So that the excellency of mans being, the heat, courage and spirit that flames in him, is fet forth in that word; and that's the word here in the Text; There was a man, it is Ish, an excellent, a worthy man, a man of an excellent spirit, a man of men, a man fitted to honour God, and governmen. And that it is so used in Scripture, I will give you an instance or two, that you may see it is not a bare 26.22. And Belt died, and Johab the fon of Zeral syutagings

In the 49. Pfalme, David, as it were, fummons and divides mankind. In the first verfe he summons, Hear this all ye people, give ear all ye Inhabitants of the world. In the fecond verse he divides, Both, low and high, rich and poor together. The word in the Hebrew for high, is Bene-Ilb, fons of Ilb, and the word for low, is Bene-Adam, foris of Adam. If we should translate the Text directly, according to the letter, the words must run, sons of men, and sons of men; for, sons of Adam and sons of Ish, are both translated sons of men. I Yet when they are fer together in a way of opposition, the one fignifieth dom and the other bigh; and so our Translators render it according to the sense, not

אדם

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W'W

Tinac

fons of men and fons of men, but low and high. Junius tranflates to this sence, though in more words, as well they who are born of mean men, as they who are born of the honourafind here that for was a man, you mult carry it further then ald

A like instance we have, Ifa. 2.9. The mean man boweth down, and the great man bumbleth bimfelf. The mean man, that is, the fon of Adam, and the great man, the fon of Is, the great man in regard of his excellency, is by fuch a circumlocution defcrib'd to be more then a man: not only the fon of man, but the fon of an honourable and great man. So I find the word divers times used to signific the excellency and greatness of the la the Land of Us I will not trouble you with any Cnolred

Chap. 1.

Then further it fignifieth, not only a man that is great, but it figuifieth a man in authority. There was a man, that is an excellent man, a man of worth; There mas a man, that is, a man in authority. It fignifies a Magistrate, and so in divers places of Scripture, Man is put for a Magistrate, especially when it is exprest as here, by Ish, Gen. 43. 11. Carry a present to the man, feil. To the Governour of the Country. Fer. 5. 1. Go thorough Terusalem and search, and see if you can find a man. What were men fo scarce in ferusalem at that time? Was there such a dearth of men, that a man could not be found? Surely no. Ferufalem had throngs of men in every fireet. The meaning then is explained in the words following, if there be any that executeth fudgment, that is, if there be a Magistrate, a publick man, that's the man I mean, and make amos . Signing make a sont analy,

Soin Numb. 27. 16. We find the word to fignifie a Magi-Strate; Letithe Lord, the God of the Spirits of all flesh, Set a man over the Congregation. A man, that is, a Magistrate; for there that's the business; if you read the Text you will find it, a man in authority, a man fit to rale. And that is it which is meant in Acts 17.31. concerning Christ. God (faith he) bath appointed a day wherein he will judge the world by that man, whom he hath ordained. It noteth Christ the man in power, in authority, because all power in heaven and in earth is committed to him. So you know it was usual among the Romans to call their Magistrates by the begins with name of Themen, as the Triumviri, the Septemviri, the Desem avsed wor viri, to call them sometime the three-men, sometime the seven evers usta men, fornetime the ten-men. Those who were the special men in him, Arma viauthority, that were men in place and eminency, they carried a rumque cone,

yewie Compenies.

the only men.

So that we have these two things to take notice of; when it is said here that Job was a man, you must carry it surther then the word is ordinarsly taken; He was a great man, he was a man in authority, a Magistrate. Some carry the Magistracy so high, as to set him on a Throne, affirming that he was a King; a point very much contended for by divers Expositors; but that he was a Magistrate in Authority, a Chief in his Country, is clear by that which is express of him in Chap.29. where he speaks of his deciding mens rights and executions of Justice.

In the Land of Uz] I will not trouble you with any Geogra-

7/2.

1. Why it was called fo. 2. Where it was feated.

3. What manner of people they were that dwelt in Uz.

And there were three called by that name in Scripture, Gen. 10.23. Gen. 22.21. Gen. 36.28. from either of these Job's Country might derive its name; but from which of these, would be (I think) a nice debate; yet it is rather ascribed to Uz or Huz, the eldest

Son of Nabor, Gen. 22. 21.

2. For the place where it was feated, it is clear that it was upon the borders of the Sabeans, and of the Caldeans, and of the Arabians, those Eastern people. Some affirm that the lot of the half Tribe of Manasses on the other side Fordan, which was set forth for them when the people of Ifrael came into Canaan, was the very place where fob lived, and that was called Uz. It is clear that it was near those parts above mentioned. First from Lamen.4. 21. There the Prophet Feremie speaking of Uz, faith, Rejoyce and be glad O daughter of Edom, that dwellest in the land of Uz. And Jer. 25.20. he speaks again of the land of Uz, All the mingled people, and all the Kings of the land of Uz, they shall drink of the Cup : he mentions the Cup also in that place, Lament, 4: Rejoyce and be glad O daughter of Edom, that dwellest in the Land of Uz; the Cup also shall pass thorough unto thee. Secondly, Uz border'd upon those Countries; for these people made out their parties, invaded, flew and took away Fobs Estate, Cattel and Servants; therefore the place in all probability lay near thefe Countries. For

have

For the Condition and manners of the people; it is generally received, that they were a people prophane in their lives, and superfitious at least in their worship: Idumeans and Edomites, the descendants of Esan, hear ill all the Scripture over. Among these Job lived, among these Job govern'd, there he exercis'd those precious graces, and practis'd those excellent duties, both of holiness toward God, and of Justice toward men. It was in the midst of a sinful and perverse Nation, in the land of Uz.

Then observe, First,

Verf. 1.

God bath his servants in all places, in the worst places.

There was never any air so bad but that a servant of God might breath in it. Here God had a choice piece, even in the Land of Uz, a place of prophaneness; Here was Bethel in Bethaven, a House of God in a Land of wickedness. Lot dwelt in Sodome, Joseph in Egypt, David in Mesech and in Kedar: There were Saints in Casars (wicked Nero's) houshold. Babylon holds many of Godspeople; yet let them not make such places their resuge, much less their election; But remember the call, Come out of her my people.

Secondly, We may observe from hence (this being spoken of Job, to set him forth in the excellency of his spiritual condition,

that he lived in the land of Uz.) That

It is a great honour and a high commendation to be good, and do

good amongst those that are evil.

You shall be recorded for it. This was one reason why the place is named, that the honour of Job might be lifted up, that he was good, not by the example and encouragement, but against the example of others: he was a leading man himfelf: though he lived among those that were scoffers and wicked, yet Fob was holy. As they fay concerning the affection of love, it is most unnatural for a man to hate those that love him. It is civil for men to love those that love them, but this is truly Christian for a man to love mose that hate him and do him wrong. So in regard of living and converting, as of loving and affecting, we may fay, it is a most wicked thing to be nought among those that are good; that aggravateth a mans finfulness, to be unholy while he converseth with those that are holy: It is a good thing to be good with the good, to take example by them: but it is a most excellent thing, a glorious thing to be good among those that are stark naught, to worthip God aright among Idolaters, to fear God among those that

Phil 2, 15.

have no fear of God before their eyes, to be perfect among hypocrites, to be upright among those that are unjust, to eschew evill among those that are altogether wrapt about with evil, This was the honour and commendation of fob. For a man to be as Lot in Sodome never touched with Sodoms wickedness, to keep himself pure and sincere, and without rebuke in the midst of a crooked and perverse generation, to shine as a light in the midst of darkness; this brings honour both to God and man.

Thirdly, From the place where Fob lived, we may observe,

That

Grace will preserve it self in the midst of the greatest opposition.

Its such a fire as no water can wholly quench, or put out. True Grace will keep it self sound and clean among those who are leprous and unclean; it is such a thing as overcomes and masters all the evil that is about it: God hath put such a mighty power into grace, that if it once possess the heart in truth, though there be but a little of it, though there be but as much as a grain of mustard-seed, not all the wickedness in the world, no nor all the devils in hell can dispossess. As all the water in the salt Sea cannot make the fish salt, but still the fish retains its freshness, so all the wickedness and filthiness that is in the world, cannot destroy, cannot defile true grace; that will bear up its head and hold up it self for ever.

And this man was perfect and upright, one that feared God and eschemed evil.

Perfect | Not that he had a legal perfection; such a perfection as the Papists now contend for: and affert possibly attainable, yea actually attained by many in this life: For what is man that he should be clean? And Job himself professeth, Chap. 9. 20. If I say I am perfect, it shall also prove me perverse; he acknowledgeth, Chap. 7. 20. I have sinned. The perfection therefore here spoken of is not an absolute, a legal perfection.

for the clearing of the word, we may confider there is a twofold perfection ascrib'd to the Saints in this life. A perfection of justi-

fication, a perfection of fanctification.

The first of these, in a strict sense, is a compleat persection: The Saints are compleat in Christ, they are persectly justified, there is not any sin lest uncovered, not any guilt lest unwashed in the blood of Christ, not the least spot but is taken away; his gar-

ment

garment is large enough to cover all our nakedness and deformities. In this respect they may be called perfect, they are perfectly justified, By one Offering Christ bath perfected for ever them that are Sanctified, Heb. 10. 14.

Then there is a perfection of holiness, or of sanctification; and that is called fo, either in regard of the beginnings of, or in regard

of defires after, and aimes at perfection.

The Saints even in this life have a perfect beginning of holiness, because they are begun to be sanctified in every part; they are san-Etified throughout, in Soul, and body, and spirit, as the Apostle distinguisheth, 1 Thes. 5. 23. Though every part be not throughout fanctified, yet they are fanctified in every part throughout; and this is a perfection. When the work of Sanctification is begun in

all parts, it is a perfect work beginning.

They are likewise persect in regard of their desires and intendments. Perfect holiness is the aime of the Saints on earth, it is the reward of the Saints in Heaven. The thing which they drive at here is perfection, therefore they themselves are called perfect; As God accepts of the will for the deed, so he expresseth the deed by the will; he interpreteth him to be a perfect man who would be perfect, and calls that person perfect, who desires to have all his imperfections cured. That is a second understanding, how fob was perfect.

A third way is this, He was perfect comparatively, comparing him with those who were either openly wicked, or but openly holy, he was a perfect man; he was a man without spot, compared with those that were either all overspotted with filthiness, or on-

ly painted with godliness.

Or thus, We may fay the perfection here spoken of, is the perfection of fincerity. Fob was fincere, he was found at the heart. He did not act a part or personate Religion, but was a Religious person. He was not guilded, but Gold. So the word is interpreted. Some render it, Job was a simple man, (not as simple is put for weak and foolish, but as simple is put for plain-hearted, one that is not (as the Apossle James phraseth it) a double minded man) for was a simple minded man, or a single minded man, one that had not a beart and a beart; he was not a compound, speaking one thing and meaning another, he meant what he spake, and the would speak his mind. It is the same word that is used in faeobs character, Gen. 25, 27. Esau was a cunning bunter, a man . 33

of the field, and Jacob was Ish Tam, a plain man; So that to be a perfect man, is to be a plain man, one whose heart you may know by his tongue, and read the mans spirit in his actions. Some are fuch juglers, that you can fee little of their spirits in their lives, you can learn but little of their minds by their words; Facob was a plain man, and so was fob; Some Translate it, a found man. It is the same expression that is given of Noah, He was | Tamim in bis Generation, or he was found, upright-hearted or perfect with God, Gen. 6. 9. And it is that which God speaks to Abraham. Gen. 17. 2. Walk before me, and be thou [Tamim,] be thou perfect, or found, or upright, or plain in thy walking before me. In the twenty eighth of Exodus, vers. 30. We read of the Urim, and the Thummim, on the Breast-plate of the High-Priest. Thummim comes from this root, and fignified the integrity of heart and life required in the High-priest, as Vrim did the light and clearness of

his knowledge.

And upright. The former word which was translated perfect, in other Texts is rendered upright; But when we have both the expressions together as here, we must distinguish the sense. It is not a tautologie. Then, the former being taken for inward foundnesse, plainnesse and fincerity; This latter (to be upright) may be taken for outward justice, righteousness and equity, respecting all his dealings in the world. He was a perfect man, that is, he was plain-hearted, and he was plain-dealing too, which is the meaning of, He was upright. So the one refers to the integrity of his spirit, the other to the honesty of his ways, His heart was plain, and his dealings were square. This he expresseth fully in the 29. and 31. Chapters of this Book, which are as it were a Comment upon this word upright. There you may read what is meant by uprightness; his fairness in all parts, both of Commutative and Distributive Justice. In those things that concerned Commutative Juffice, when Fob bought or fold, traded or bargained, promised or covenanted, he stood to all uprightly. Take him as he was a Magistrate, when Job sate in Judgement, or had any bufiness brought before him, he gave every one his due, he did not spare or smite upon ends; he did neither at any time justifie the wicked, or condemn the Godly, but was upright in Judgement: He was not byast by affection or interests, he was not carried away by hopes or fears, but kept the path of Justice in all his dispensations towards that people among whom he liv-

ed.

ed. This is to be an upright man, and fo the Prophet tells us, Isa. 26. 7. The way of the Fust is uprightness, that is, they are upright in their ways, and more, uprightness in the abstract. We have a like expression, Prov. 29. 27. Those that are upright, in the way, are an abomination to the Wicked. Uprightnesse doth refer to the way wherein a man goes in his outward dealings and dispensations towards men. There is a twofold uprightness of our waves. 1. Uprightness of words. 2. Of works; so upright walking is expounded and branched forth, Pfalm 15. 2, 3. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that back-biteth not with his tongue. This is the second part of Fobs description; He was perfect and upright.

Thirdly, he was One that feared God.

Chap. 1.

Fearing God. The fear of God is taken two wayes. Either for that natural and inward worship of God: and so the fear of God is a holy filial affection, awing the whole man to obey the whole will of God: That is fear, as it is an affection. Or the fear of God is put for the external, or instituted worship of God. So that a man fearing God, is as much as this: A man worshipping God according to his own will, or according to his mind and Direction. Now whenas Job is said to be a man fearing God, you must take it both these wayes; He had that holy affection of fear with which we must worship God, (as we are taught, Heb. 12. 28. Let us have Grace, whereby we may ferve God with Reverence and Godly fear; And serve the Lord with fear, and rejoyce before him with trembling, Pfal. 2. Fear is that affection with which we must worship and serve God.) And 7.06 likewise did perform that worship to God which he required, that is called fear, and the exercise of it, searing God. Fearing God is worshipping God, As you may see clearly by two Texts of Scripture compared together. In the fourth of Mat. verf. 10. Christ faith to the Devil, It is written, Thou shalt worship the Lord thy God, and him only thou shalt serve; Compare this with Deut. 6. 13. and there you shall have it thus exprest, Thou shalt fear the Lord thy God: That which in the one place is worship, in the other is fear. Again, Matth. 15.9. In vain (faith Christ) do they worship me, teaching for Doctrine the Commandments of Men. Now the Prophet Ifaiah (from whence that is taken) Chap. 29. 14. expresseth it thus. Forasmuch as their fear toward me is taught by the precepts of men. They worship me according to the precepts of men, faith Christ. Their feare is taught by the precepts of men, faith the Prophet : So that fear and worship are the same : Fearing God doth include both the affection of a worshipper, and the duty or act of worshipping.

The fourth part or line of Jobs character, is, his eschewing

evil.

Ghap. 1.

Evil, is here taken for the evil of fin; before fin came into the world, there was no evil in the world, God faw every thing that be had made, and behold it was very good. But when fin came, which was the first, and is the chiefest evil, it brought in with it all other evils: Sin hath in it the whole nature of evil, and all the degrees of evil, and from it proceed all evil effects. Hence 'tis eminently called evil. Sickness, and Death, and Hell, are called evil; how much rather that, but for which these evils had never been? how much rather that with which these compared may be called good? Further, evil is put here indefinitely; He was one that eschewed evil, not this or that evil, but evil, that is, all evil, this indefinite is universal. And then further, we are to take evil here, as himself afterward expounds it in his practife, not only for the acts of evil, but all the occasions, the appearances, the provocations and incentives of or unto evil, for whatfoever might lead him into evil; for thus he instanceth in one particular, I made a covenant with mine eyes, why then should I think upon a maid? Chap. 31. 1.

Eschemed. In this word, the prudence of Fob shines as bright as his holiness, who having received a great stock and treasure of grace, now watches to preserve it, and opposes whatsoever was destructive to the life or growth of the inner man. That man shews he hath both money and his wits about him, who suspects and pro-

vides against Thieves.

Job eschemed evil. There is much in that expression. It is more to fay a man doth efchemevil, then to fay a man doth not commit evil. It had been too bare an expression, to say, Job did not commit evil, but when it is said, Fob eschemed evil; this shews, that not only the hand and tongue of Fob did not meddle with evil, but that his heart was turned from evil. For eschewing is a turning afide with reluctancy and abhorrency, so the Hebrew (Sa.) imports; Fob did abhor evil, as well as not commit evil. As there is a great deal of difference between these two, the doing of good, and a delight delight in doing good, between being at peace, and following of peace. A man may do good, and not be a lover of good, a lover of the Commandments of God, a delighter in them: he may be at peace, and not be a lover and follower of peace. So a man may be one that commits not fuch and fuch fins, he may do no hurt, and yet in the mean time he may be one that loves those fins he commits not: Such an one is not presently a man that eschews those fins; for to eschew evil, noteth the activity of the spirit against those evils. That is the spiritualnesse and strength of holinesse. Fob's heart did (as it were) rise against evil. Some expound it by war, as if under this expression were meant, the enmity that 70b bare against evil, that it was such an eschewing, as when a man hateth his enemy, and makes war against him, and doth by all means.oppose him: so there was, as it were a deadly feud, an irreconcileable enmity between Fob and evil. He was a man that feared God and eschemed evil. So much for the opening of that first verse: wherein you have the first part of the description of Jobs prosperous estate, and that is, what he was in his person.

That man was perfect and upright.

We will observe hence somewhat in the general first, and then

fomewhat more particularly.

You see here when God comes to describe a man, and to set him forth in his glory and excellency, where the spirit of God begins, what is the chief and first thing which God takes notice of, it is his grace. When he would set forth what a man Job was, how blessed and how happy, here he sets his pen first, to describe what his spiritual estate was. Hence then this in the generall.

1. Gracious babits, and Spiritual bleffings, are the choycest of all

bleffings.

If God have given a man Grace, he hath the best and the choysest of all that which God can give. God hath given us his Son,
and God hath given us his Spirit, and God hath given us the graces of his Spirit, these are the finest of the slower, and the honey
out of the rock of mercy. Though you should not come to children, though you should not come to the other part of the Inventory, to Sheep, and Camels, and Oxen, and Asses, if you are in the
first part of the description, that you have a perfect heart, and upright

right life, and the fear of God in your inward parts, and a holy turning against every evil, your lot is fallen in a fair place, and you have a goodly heritage: they that have this, need not be discontented at their own, or envious at the condition of any other, they have the principal Verb, the one thing necessary.

Again, when God describeth a gracious man, you see he goes thorough, he sets him forth in every thing that concerns his spiritual estate, Perfect and upright, fearing God, and eschewing evil.

From hence, this also in the general,

2. Where one Grace is, there is every Grace.

Grace is laid into the Soul, in all the parts of it, and there is somewhat of every Grace laid into the Soul. We have not one man one grace, and another man another grace; but every man hath every grace, that hath any grace at all. I do not say that every man hath every grace: or that the same man hath every grace in the same height and degree: Grace in some is more eminent then in others, and the same man may have one grace more eminent then another, he may have one grace (like Saul among the people) higher by head and shoulders then the rest in his throng of graces; yet that man hath somewhat of every grace that hath any grace, all grace goes together. Thus in the general.

Particularly: This man was Perfect. That is, (as we have explained it) he was fincere and plain-hearted. Observe from

hence:

I. It is sincerity that especially commends us unto God. As Fob's Graces are preferr'd in his description before his riches; so since-

rity is preferr'd before all his other graces.

Sincerity is that which makes us so acceptable and pleasing unto God: He was a man that was perfect, you see that is put in the first place. And indeed whatsoever a man hath besides, be a man never so just in his dealings, could you suppose a man worshipping God in all his Ordinances, and avoiding all manner of evil, yet it there be doubling and falsness in his spirit, all is cast off, all is rejected of God as abominable. Therefore here the soundation is laid, here is the bottom Grace, Perfection, Sincerity. Whether it be a distinct grace, or whether it be that which doth accompany every grace, and gives it life and beauty in the eye of God (for my own part I conceive sincerity is not properly a distinct grace, but the perfection of every grace) it is that which doth commend a man unto God. Christ tells the Angel of the Church of Sardia,

Verf. I.

I have not found thy works perfect. Not full, faith the Greek Text. There wanted somewhat within. Sincerity is the filling up of all our duties. Without that, they are but empty founds, as founding brass, and as a tinkling Cymbal.

He was perfect, that is, he was sincere. Observe then,

2. Sincere and Sound-bearted persons are in Gods esteem perfect

persons.

It is not all that you can do, or all that you can fay, or all that you can suffer, or all that you can lose, that can make you perfect in the esteem of God without sincerity; add sincerity but to the least, and it gives you the denomination of perfect. God accepts the very Goats hair, the least offering from one that is sincere, he accounts it a rich present, and calls the presenter perfect; but he will not receive the greatest riches, whole droves of cattel for offerings, the greatest and mightiest services, from one that is unfound. Truth of grace is our perfection here, in Heaven we shall have perfection as well as truth.

Further, in that upon this perfectness and plainness of heart,

there is presently added uprightness: observe from thence,

1. Where the heart is fincere towards God, the wayes are just and

bonest before men.

And 2. It is a great bonour, and an ornament unto our profession of Godliness, to be just and upright in our dealings toward men. This is put as a special part of Jobs Excellency, that he was upright, scil. in his dealings. There is much scandal cast upon the profession of the Name of God through a defect in this. The world faith, these men profess, they take the Name of God upon them, but they are as unanswerable to their promises, as unjust in their tradings, &c. as any other. Then make proof of your perfection in profession, by the uprightness of your conversation.

Perfect and upright, one that feared God.

Here we have fearing God, added to perfect and upright. Obferve hence,

1. Moral integrity and moral honestly without the fear of God, can

never render us acceptable unto God.

There are some that please themselves in this, that they are plainhearted, (It is possible for a man in a sense to be so, and yet not to fear God) or they give every man his due, &c. These are good.

But

Gen. 42. 13.

But in Job we may learn, on what these must be founded, whence they come, when we please God in them, they come from the sear of God, that must be the spring of uprightness and persection,

else they are only Heathen vertues, not Christian graces.

God delights in nothing we do, unless we do it in his fear. As foseph said to his brethren, when they feared some hard measure from him, I fear God: when this fear of God tyes our hands, it shews the love of God fills our hearts. Not to wrong man, because we fear God, is an argument of more then man.

Fearing God, you may observe,

2. Holy fear contains in it every Grace we receive from God, and

all the worship we tender up to God.

Fear is a comprehensive word; it is more then a particular grace. When Abraham had offered up his Son Isaac, that was a work of mighty faith, and the faith of Abraham is wonderfully commended by it; but God speaks thus, Now I know thou fearest me. Fear containeth faith, and fear containeth love too. Though perfect love cast out tormenting fear, I John 4. 18. yet perfect love calls in obeying fear. Hear the conclusion of all, saith the Preacher, Eccles. 12. 13. Fear God and keep his Commandments, for this is the whole duty of man, or this is whole man. Fear is all duty, and every Grace.

Foaring God, and eschewing evil.

Hence this from the Connexion.

3. Holy fear keeps the heart and life clean.

The fear of the Lord is clean, saith David, Psal. 19. Clean not only in it self, formally clean, but effective, it makes clean, and keeps clean the heart and life. Fear is an armed man at the gate, which examines all, and stops every one from entring, that is unfit. It stands as a Watch-man on the Tower, and it looks every way to see what's coming to the soul; If evil come, fear will not admit it. And therefore in Scripture you shall have these two often put together, fearing God and escheming evil. Nay, eschewing evil is not only put as an essect of the sear of God, but it is put into the very definition it self of the sear of God, The fear of the Lord is to depart from evil.

Verf. I.

He eschewed evil.

From hence observe also.

1. Godly persons do not only forbear fin, but they abbor fin.

They have not only their hands bound from it, but they have their hearts set against it. Holy enmity against sin is the temper of a godly mans heart, he eschews evil.

2. A godly mans opposition of sin is universal, it is against all sin. Job eschewed evil; all evil: there was no picking of this or that particular evil to oppose, but whatsoever came under the name and notion of sin, Jobs spirit turned against it: enmity is against the kind.

3. Godly persons do not only avoid the acts of evil, but all the oc-

casions of evil.

Chap. 1.

Job eschewed evil, what soever led him to evil, all the appearance of evil, as the Apostle speaks; we cannot avoid the sin, if we will not avoid the occasion. When Solomon cautions to take heed of the path of the wicked, he useth four expressions, and all to the same purpose. Avoid it (saith he) pass not by it, turn from it, Prov. 4. 15. and pass away; to shew unto us, that if we would keep from the

acts of fin, we must keep from the way of fin.

The second thing whereby his prosperous estate is set out unto us, is what his possessions were. You have a particular Inventory of his estate in the second and third verses, & you have the total sum cast up after all the particulars are set down, and it amounts to thus much, that fob was the greatest of all the men in the East. In the second verse you have the first part of his goods set down, his sewels, his children.

There were born unto him seven sons and three daughters.

This verse contains the first part of Jobs outward happiness, the Banim, sons blessings of children. Concerning whom we have three things offe-comes from red. 1. Their number, ten. 2. The distinction of Sexes, Sons and Banah, to Daughters. 3. Their mutual love and concord, v. 4. build, because on the residual state in the residual state and sexes is set to be sons a daughters.

There is little in the words that needs explication; therefore where the Scripture is plain and clear, I will not spend time.

There were born unto bim ?

His children were not born against him, but born unto him, tinue the fa-

given as comforts and blessings to him.

Seven sons and three daughters] The number seven, and the (2s it were) number three, are numbers of perfection. Some trouble themselves built, & framed much about them; but I will not stay upon numbers.

out of their

Banim, fons, comes from Banah, to build, because fons& daughters build up their Fathers house,& continue the samily. Or be-

Verse parents.

F

Vers. 2. And there were born unto him seaven sons and three daughters. 1. Godly per fine do not only forbear fin, but they alter

Here observe, and have debuse work also jour var y

1. Children are the ble fings of the Lird.

Pfal. 227, 13.

They are put here as a part of his Inheritance. Children are an heritage of the Lord, and the fruit of the womb is his reward. They are special bleffings. Children (as it is to be observed) are a refemblance of our immortality, because a man revives again, lives a new (as it were) in every child : he is born again (in a civil fence) when others are born to him. There be some who account their children, but bills of charges, but God puts them upon the account of our mercies; how holily and piously speaks Facob concerning his children, Thefe (faith he) are the children which God hath graciously given thy servant.

Gen. 33.5.

Mat. 15. 26.

2. Observe this, Children as they are bleffings, and great bleffings, so they are greater blessings then any outward thing else whatlame purpole. Avoid it (laith Re) ;

Joever.

When a description is made of fob's goods, the best is put first. First, his spiritual blessings are set down, then comes his outward, now children are put in the very next degree to his graces. What our Saviour Christ saith of a mans soul, may be said of children; What (faith he) shall a man give in exchange for his soul? It is true, that is spoken there of a mans own foul, that it is more to himself then the world; but it is a truth here too, if one have a foul given him (and to have a child is to have a foul beflowed on us) for the present, it is more then to have the whole world bestowed on him. A whole world of riches is not so good, not fuch goods, as one child; therefore children are put in the first place, as his choicest and chiefest outward blessings.

Then from the number of his children, he had many children, he had feven fons and three daughters. Observe,

To have many children is a great bleffing, and the more chil-

dren the greater the bleffing.

Some think themselves blessed, if they may have one or two children; one to inherit their estates, one or two to delight themselves in, to play with, or to bear their name; but if they come to a number, to a great number, then they think themselves exceedingly burthened, then they are troubles. When God casts up the estate of a blessed man in outward things, he saith not only

that.

Verf. 2.

that he hath a child, that he is not barren, but that he hath many children, that he hath his quiver full of fuch arrowes, as the expression is, Pfal. 127. 5. and that is made the blessedness of a man there, Happy is the man (faith he) that bath his quiver full of them, that hath many arrowes, such are children of the youth, Verf. 4. There are some rich and covetous men, that are in this point beyond others rich in folly: You shall hear them pride themselves, that they have no children, or but few; this they conceive fets them off in the opinion of the world for the richer men, whereas one child is more riches then all the things that are in the world. And we know it is an ordinary thing (though indeed it is a very finful thing) to fay, it's true, fuch an one is a rich man, he hath a fair estate, but he hath a great char ge, a great many children, as if that did take off from his riches, or make him less happy: as if he were the poorer, because he hath

a larger share of that ancient first blessing upon man, Be fruitful Gen. 1,28.

and multiply, and replenish the earth.

4. Note this, To have many sons, to have most sons amongst our

children, is the greater outward bleffing.

Fob is described here in the most exact method of outward bleffings; he had fons, and his fons out-number his daughters, he had seven sons, and but three daughters. And the reason why most sons among children are the greater blessing, is clear, because sons bear up the name, and are a greater support unto the Family.

5. To have many sons and daughters too is yet a compleater

bleffing.

For by daughters the Family is increased, and other Families are joyned and knit, and united to that Family. And to have fons and daughters both, is the perfection of thatnatural bleffing; because man was so made at the first, he was made male and female: As it is with the foul and the body, though the foul be more excellent then the body, yet the foul alone is not so perfect, as when foul and body are together: because though the body be not so strong in constitution and noble in condition as the foul, yet body and foul in creation were joyned together, therefore their g reatest perfection consists in their union. So likewise it is in a F amily, though fons in nature are more perfect, yet because it was the first institution of a Family, male and female, therefore the fulness and compleatness of the bleffing is in the union of both. Fob Chap. 1.

Fob had many sons and daughters likewise, this made the bleffing more compleat.

And then lastly observe this,

Children, many Children in the Family, are in themselves no impediments, either of Piety towards God, or Justice toward man.

As foon as Fob was described in all his perfections, it is added he had so many sons, and so many daughters; though he had so many children to look to, and provide for, yet he omitted neither duty toward God, nor duty toward man. There are many who think it some excuse, if not excuse enough for their neglect, for their fleighting holy duties, or fleightness in the holy duties of hearing, praying, and the like; Oh, they have a great many children, and they must rife early, and they must work late, they can spare no time, or but little, for the publick or private, or fecret worship of God; specially for any thing that is extraordinary: so that these cares steal away, not only those times that might be bestowed in an extraordinary manner upon their Souls, but even the ordinary times are stoln away by them also. Further, some think themfelves by this in part excused for their injustice toward men; they have a great family, and if they deal somewhat hardly, and stick as close as they can in all bufinesses, they may be born with; for they have a great many children, and they must look to provide for them, they else were worse then Infidels, and hence they take liberty to do what honest Infidels were ashamed of. Job you see was upright, though he had so many sons and so many daughters to provide for. It is ill with those, whose gain for their children is any loss to their souls; but wo, when any to gain for their children, lose their Souls: doing like those in Nahum 2. 12. The Lyon did teer in peices enough for his whelps, and strangled for his Lyonnesses, and filled his holes with prey, and his dens with rapine. By the Lyon there is meant those oppressors, that lived in Nineveh; and by their Whelps are meant their Children; and by Lyonesses their wives; they had wives and children, and they must shave means and estates for them. Job, as I may fay, had whelps and a lyoness, wife and children, yet he doth not teer for them. Nay, though he had so many to provide for, yet he rather giveth out to others. VVhat hungry belly was not filled with his meat? And what naked back was not cloathed with his wool? He did not fay, I have children to feed and to clothe, and therefore you can have nothing.

nothing. You see though he had many children, and a great charge, yet how compleat he was in his duty to God, and in his duty to man, he failed not either in the duties of worship and holiness, nor in the duties of justice and uprightness.

Job 1. 3, 4, 5.

His substance also was seven thousand Sheep, and three thousand Camels, and five hundred yoke of Oxen, and five hundred she hundred she Asses, and a very great houshold; so that this man was the greatest of all the men of the East.

And his Sons went and feasted in their houses, every one his day, and sent and called for their three Sisters, to eat and to drink with them.

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all, &c.

The Holy Ghost having shewed us the qualities of Job's person, in the first verse, the Olive plants round about his Table (be-Psal. 127.4,5) ing the first outward blessing) in the second: Now proceeds to shew also his outward estate, his stock of Cattel, His substance was seven thousand Sheep, &c.

Concerning the outward estate of Job, we may note in this third verse.

1. The several kinds of his stock, Sheep, Camels, Oxen, and Asses.

2. The several numbers of each of these kinds: Seven thousand

Sheep, three thousand Camels, &c.

It is said, His substance was seven thousand Sheep, &c. We in our language, call the estate of a man his substance, and a rich man we call him a substantial man; though indeed riches are but external and accidental, yet they are called the substance of a man, because they make him subsist and stand by himself, he needs not the prop and help of others.

The word here in the Hebrew, which we translate substance, is in different

word 503

being used

indifferent to fignifie any possession, but ospecially it fignifies posis in rd All fession or substance by Cattel. Therefore in those times wherein the maura. Sept. Estates of the great men of the earth were most in Cattel this expression was chiefly used. The Septuagint renders it, And bis Cattel mere 7000 Sheep, &c. So then, bis substance, scil. of Cattel was seven thousand Sheep.

Sheep] Sheep for meat, and Sheep for cloathing; the flesh and

the fleece, both are of great u fe.

* The Hebrew And three thousand Camels. * Camels were used in those Countries for burthens, and for travel, especially in long journeys; comes from the root Ga. Merchants travelled with Camels, as you may read, Gen. 37. 25. mal, to render Fosephs brethren beheld a company of Ishmaelites, which came and make re from Gilead with their Camells, and these were very strong for compence; for travel, being able to abide much hunger and thirst, (as the natural History affirms.) Some affirm they will travel fix days togemuch for bur- ther in those hot Countries without drink, and therefore those den and tra- Eastern parts are stockt and stored with Camels, beasts so fit for bundantly re-

compence his And five bundred yoke of Oxen. Oxen for the tillage of the

Mafter for his ground : Their Oxen are strong to labour, Pfal. 144.

keeping from The Asses were for ordinary travel, and for ordinary burthens

word Gamal, But you may

But you may fay, we read in the Inventory which here is made the Greeks de rive the name of Job's Estate, that he had Sheep and Camels, Oxen and Asses, megun O, the but where was the Silver and the Gold? where was the goodly Housholdstuff, the Jewels and the Plate? here is no mention made Chaldeans Gamla, the of these.

Latins Come-

our English

Camel.

I answer, first, that without doubt Fob had filver and gold, and lus, and we precious things. It is clear that he had, when he faith, (Chap. 31. 42.) If I have made gold my hope, or have Said to the fine gold, thou art my confidence: It had not been proper for him to deny that gold was his hope (in this fence) if he had not gold in his poffeffion; or to fay he did not confide in fine gold, when he had no gold to confide in: Then he had gold and filver. And for Jewels the hely story tells us (Chap. 42.12.) That God gave fob twice as much as be had before; and a part of what was restored to him, was Jewels and Ear-rings; Every man gave him a peice of Money, and every one an Ear-ring of gold; therefore he had Jewels also in his poffefsion at first, or else they could not be doubled to him in the day of his deliverance. word here in the Hebrew, which we

We find frequent mention in those ancient times, of the riches of the Patriarchs and others in gold and filver. It is exprest concerning Abraham, Gen. 13.2. That Abraham was very rich in cattri, in silver, and in gold. And Abrahams servant, Gen. 24. 35. faith of him, The Lord bath bleffed my Mafter greatly, and be bath given bim flocks, and heards, and filver, and gold. And vers. 53. Thy servant brought forth Jewels of silver, and Jewels of gold, and gave them to Rebekah, be gave also to her brother and to her mother precious things: And Gen. 23. 16. we read of Abrahams paying four hundred shekels of silver unto Ephron the Hittite, which was called current money with the Merchants. So that it is plain in those days, gold, and silver, and Jewels were substance.

But here the Estate of Job is reckoned and cast up by Cattle, there is no mention of gold, and filver, and Jewels, and precious Stones, and the like. His Substance was 7000 Sheep, Oc. Two rea-

fons may be given for this accompt.

The first is this because those ancient times were so much given to, & imployed in the feeding of cattel; therefore they did reckon their Estates by cattel, as we now do by money, by gold, and by filver, or by yearly Rents and Revenues! If a man had fo many cattel, fo many sheep, so many oxen, &c. They knew his estate, what gold and filver, or other riches he might have. When the fons of Facob came before Pharaob, Gen. 46.32 they are called shepherds, The men are hepheards, for their trade bath been to feed Cattel; They are men of Cattel; as if he should say, the special commodity, the main thing these trade in is about Cattel, and that gives denomination: They had gold and filver, but they are men of Cattel.

And then again, for this reason, Cattel are living substance; Gold and Silver are dead substance. Cattel in their own nature are more excellent then Gold and Silver, because they have life; every thing that hath life, is better in its degree then that which hath no life: The lowest creature that hath life, is better then the best without life; the lowest of a superiour order, is better then the highest of an inferiour: Now all things without life are put into a degree, into a Classis or form below and inferiour to those that have life. It is true, That Money answereth all things; Money Eccles. 10.19. is equivalently Sheep, and Oxen, and Asses, and Camels. Money is equivalently bread, and meat, and drink, and clothing, and what-

SELLE! מקנה

Vers. 3.

whatsoever you need, it is virtually all that you may and can receive; so that by way of commutation and exchange, Money is all things: but formally and in it self, so these things are life and suffenance, and support of man, therefore these go away with the name and the title of the estate; the estate or substance of fob was in these natural and living riches, not in artificial or dead riches. Hence it was that the Ancients gave the name Pecunia to Money, which comes a Pecude from Cattel (so the Criticks observe) because they stamp'd the form of a Sheep or an Ox upon Money, noting that Cattel were the riches and the estate of a man properly and chiefly. This may sussice for the reasons, why the estate or riches of Job is set forth by cattel, and not by gold and silver, and other like possessions.

Further, with this abundance of Cattel that Job had, we must understand (though it is not express) that he had Land sutable to

fuch a flock.

Pauperis est numerare pecus.

And when these numbers are set down (because we usually say, he is but poor that can number his Cattel,) we are not to stand strictly upon the precise number of seven thousand, or sive hundred, &c. But here are great quantities mentioned, to note, not only that Job had many, very many Cattel, but that he had great numbers of all these.

Then it followes, he had these, and a very great boushold.

The words in the Original, do signific Servants, or Tillage and TI Husbandry; concerning Isaac, Gen. 26. it is said, that he had possible inflerium. Sept. fessions of stocks and of heards, and great store of servants, so some read it; others that he had great store of husbandry: It comes all vitium; Aquil. to one purpose, for the greatness of the houshold, or multitude of directa, samu-servants, were for those uses, to manage and order those Flocks, strium, Sym- that Tillage and Estate that God had blessed him with. He had a very great houshold, many attendants upon the several services of his Estate.

Lastly, we have the sum and result (as it were) of his Estate, in the close of the verse.

So that this man was the greatest of all the men of the East.

He was the greatest divers ways, greatest in riches, greatest in power, greatest in honour, greatest in grace, which is the best greatness of all. He was greatest all these ways, but that which is here specially meant, is the greatness of his honour and riches:

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He was the greatest in outward estate of all the men of the East.

Of all the men of the East. Heb: Sons of the East. In the 25. of Genesis, verse 6. Abraham gave gifts unto his Sons by the Concubines, and fent them away from his son Isaac Eastward into the East Country. Doubtless the bleffing of God followed these Sons of Abraham his friend, and they waxed great, but among them all Fob was greatest. It had been much to fay, he was a great man amongst the men of the East: For the men of the East were very great men, and very rich men. As to say, one is a rich man in the City of London, where there are so many rich men; one that goeth for a rich man there, is a rich man indeed. But here is more in this, he was not only a rich man, or a great man amongst the men of the East, but he was the greatest, he was the richest of them: as to say, that one is the richest in the whole City, cries a man up to the height of riches: This expression then heightens the sence of the Text concerning Fob's greatness; he was not only great among the men of the East, but the greatest man of them; as if the Holy Ghost should have said, I will not stay reckoning up particulars, or tell you this and that Fob had: you know the East was a large Country, and full of rich men, his Estate was the largest, and himself the richest of all the men of the East.

A Question may here be raised, why the Holy Ghost spends so many words, and is thus accurate in the setting forth of Fob's outward estate.

I shall touch three reasons for it:

1. He is described to be a man of a very great estate, to the end that the greatness of his affliction might appear afterward: the measure of a loss is taken by the greatness of a mans enjoyment. If a man have but little, his affliction cannot be great; but if a man have much, if he have abundance, then the affliction doth abound. After great enjoyments, want is greatest: Emptiness presses those most, who once were full. I went out full (saith Naomi, Ruth 1. 21.) and the Lord bath brought me home empty, therefore call me not Naomi (which is pleasant,) but March, which is bitter, for the Almighty hath dealt very bitterly with me.

2. The greatness of his Estate is set forth, that the greatness of his patience might appear: For a man to be made poorer, that was but poor and mean before, it is no great matter though he

G

Scimus quia domna majora. Greg. Possessa amittere. Aug.

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bear it; for a man to have but little that never had much, is no great majorem dolo tryal of his patience: but for a man to have nothing at all, that had rem commovent as it were all things, and to be patient under it, this shews the proof of patience. To a man that is borna flave, or a captive, captivity Multo facilius and bondage is no trouble : it doth never exercise his patience, he eft non babita is scarce sensible of the evil, because he never knew better. But repudiare, quam for a King that is born free, and hath power over others; for a King that is in the height of freedom and liberty to become a flave and a captive, in such a one patience hath a pertect work, if he bear it. So for Fob, a man that once abounded in all manner of outward good things, and be outed and emptied of all, that tryed his pati-

ence to the full: 3. It was to give all the world a testimony, that Fob was a

through godly and holy man; that he was a man of extraordinary thrength of grace; why? because he held his integrity, and kept up his spirit in the way of holiness, notwithstanding he was lifted up with abundance of outward bleffings. To be very great, and very good, shews that a man is good indeed: Great and good, Rich and holy, are happy conjunctions, and they are rare conjunctions. Usually riches impoverish the Soul, and the world eats out all care of Heaven; therefore fob was one of a thousand, being at once thus great in riches, and thus rich in goodness. He was rich in grace, that was so gracious in the midst of so much riches; the godliness of Job was inriched by his riches : it argued that Fob's godliness was very great, and very right, because he valde locuple- continued right in the midst of all his greatness. How often do eaturejus San-riches canse forgetfulness of God, yea kicking against God? How often are they made the bellows of pride, the fuel of uncleanness, the instruments of revenge? How often do rich men contemn, despise, and oppress their weak and poor brethren? But to make riches the fuel of our graces, and the inftruments of duty both to God and man; to have the house full of riches, and the heart full of holiness, these united are admirable. Extreams are very dangerous; to be extream poor, or extream rich, is an extream temptation: There the wife man Agur, Prov. 30. v. 8. prays, give me neither poverty nor riches: Lord (faith he) I would not be in any of the extreams: It is a fore temptation to be far on either hand; to be far on the hand of riches, or far on the hand of poverty. To be very poor, and very holy, is a rare thing; that man hath great treasures and riches of grace, who

Ex ingentibus Iobi divitiis Elitas. Pined. in loc.

Deut. 32.

who is fo. I remember the speech of a poor woman, who having a child about eight or nine years of age, and being once in fuch a ftreight, that hunger began to pinch them both, the child looking upon the Mother said, Mother do you think that God will starve us? No child, answers the Mother: The child replied, If he do, yet must we love him and serve him. Such language from the heart, becomes and argues more then a child in grace, a grown Christian. They are filled with Christ, who can starve, and serve bim. So likewise are they, who being full fed, yet serve him; and temptations are greater upon the full, then upon the empty; upon the rich, then upon the poor: The reason of it is, because as riches doftir up luft, so they give fuel, and administer Instruments for the obtaining and taking in of that which lust calls for; this poverty doth not.

The poor (faith Christ) receive the Gospel; the lame and the blind make most speed, and see their way clearest into the Kingdome of Heaven: But for rich men (he faith,) It is eafier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdome of Heaven. We see now the Miracle acted in Job, the Camel is got through the needles eye: Job a rich a man is got through the needles eye with three thousand Camels, &c. And the reason was, because all his Camells, Cattel, and Riches, did not take up to much room in his heart, they were not To thick in his spirit as one single thred. All his outward estate was kept without, not a shred, not a thred got into his spirit. Take this for a third reason, why the Holy Ghott doth thus exactly fer forth the estate of Job, feil. that he might appear to be an exact

From the whole take these Observations:

First, We see here Joba holy man, very full of riches; then observe, That riches are the good bleffings of God. God would never have bestowed them upon his fob else. Lest we should think riches evil, they are given to those who are good: And lest riches Divitia, ne should be thought the chiefest good, they are given to those that male putentur are evil. It is a centain truth, that God never gives any thing in it magna vel self evil to those that are good, nor doth he ever give the chiefest summa dontur good to those that are evil. Therefore it shews, that rich es are o malis. Aug good, because the godly have them; and it shews, that they are not theichiefest good, because the wicked have them. When the Gospel calls us to renomice the world; to cast off the world; it calls us

holy man.

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to cast the world out of our affections, not out of our possession. To hold and possess great riches is not evil, it is evil to set our

hearts upon them.

Secondly, Job was described before, a just man, an upright man, that is, a man just in his dealing, a man that gave every one his own, he did not decline, no not a hairs breadth (if possibly he could) from the line of Justice, Commutative or Distributive; yet this Job is exceeding rich. Hence observe, that

Plain and bonest dealing is no binderance to the gaining or prefer-

ving of an estate.

Honest dealing is no stop, no bar to getting. There is a curfed Proverb amongst us, which some use, and it is to be feared some walk by it, That he which useth plain dealing shall dye a Beggar. You see Job, that was a plain man, a just dealing man, yet is full of riches; the nighest and the safest way to get riches, is the way of justice. Woe to those who by getting riches get a wound in their own Consciences. What will it advantage any one to gather many goods, when in the mean time his heart tells him, that all have a bad Master? What will it advantage any to load, to fraught his Ship by trading on forbidden Coasts, when by doing this he splits and makes Shipwrack of his foul? If you would go the ready way to attain the things of this life, walk in the ways of God. Honesty and Justice, Uprightness and Truth, will lead you to the highest and greatest estate, with Gods bleffing. All other riches are poverty, all other gain is loss: There is a fire in an estate ill gotten, which will at last consume it. A man builds with timber that hath a fire in it, that lays the foundation of his estate by sin, be lays up iniquity for bis children. And fo doth God, 70b 21.19.

It is commonly said likewise, Dives aut iniquus, aut iniqui hares; A rich man is either an unjust man, or heir of an unjust man. In Psal. 82, the wicked are put for the rich, How long will you judge unjustly, and accept the person of the wicked? That is, the persons (Divitum aut Potentum) of rich or great men; so it is to be understood; for Judges would never accept the persons of wicked men, if they were poor, if they be in equal ballance with others, in regard of outward things: and then the opposition that is made in the next words, Defend the poor and fatherless, shews that the rich are there meant. These great ones are called wicked, because (saith the Gloss) they usually get and uphold their greatness by wicked-

ness. Such is the course of the world, and it is the shame of the world, much more of Christians. We see in Job's practise, that riches may be attained and maintained too by righteousness, Job was

rich and just.

Thirdly, In that Fob, a man fearing God, was thus rich, thus great; see here the truth of the promises. God will make good his promise concerning outward things to his people. Godliness bath the promises of this life, as well as of that which is to come. As it hath ITim. 4. 8. promises made to it, so it hath promises performed to it; Fob a man fearing God, a godly man, is very rich. Indeed, not many rich, not many mighty, not many honourable, not many great ones are called; and so not many of those that are called, are mighty, and scor. 1. 26. rich, and great, and noble: yet some such are, that the truth of the promises may appear sometime in the very letter to the eye of sense, as it always doth to the eye of faith.

Do not fear that you shall be poor, if you turn godly, for godlines hath the promises of this life; and there was a rich fob, a rich Abraham, a rich Isaac, a rich David, and many other godly, rich. God will perform, when it is good for them, the promises of out-

ward good things to his children outwardly.

Fourthly, Here is another Observation from this place; Job was frequent in holy duties; he was a man fearing God, that is (as we explained it in the first verse) he was much verst in the ways of holy worship, he did not serve God by sits, or at his leasure, but continually, yet he was very rich. Note hence,

Time spent in boly duties, is no loss, no hinderance to our ordina-

ry callings, or to our thriving in them.

Job serves God so frequently, that it is called continually, yet he grows in wealth abundantly. The time that he spent in the service of God did not rob his purse, impoverish his family, or hinder him in his dealings and businesses of the world; Job maintained both his callings, he maintained his general calling in the ways and service of God, and his special or particular calling in his relations unto men, both went on together, and they were no hinderance one to another, but a surtherance rather. The time we spend in spiritual duties, is time gained for secular. The pains we take in prayer, &c. whets our tools, and oyls our wheels, promotes all we go about, and getteth a blessing upon all.

This meets with another blasphemy, frequent in the world.

If a man professing godliness go backward in his estate, especially

ly a man that is taken notice of for his extraordinary zeal and conflancy in holy duties: Then the clamour is, O you fee what hearing of Sermons hath brought him unto, you fee what comes of his praying and fasting, he hath followed these things you see till he is

undone. I fay two things unto thefe men.

First, Many are thought to go backward in their outward estate, because they do so much in spiritual duties, when indeed they are fo far from doing too much, that they do too little; and that rather is the reason why they thrive not. The body may be exercifed often, when the spirit works but seldome, if at all in holy things; and this indeed provokes God many times to blaft an outward estate. It is a common fault, that when we see those whom we conceive godly, falling in outward things, we are taken up only in finding out answers how to acquit the Justice of God in his promises. What shall we say to such a promise, Seek first the Kingdome of God and his righteousness, and all these things shall be added unto you? We trouble our selves often to satisfie the point in reference to the Justice of God, and the truth of his promise. We foldom suspect whether or how they have performed the condition of the promise. We should rather doubt that they have not evangelically performed the condition, then trouble our felves fo much with feeking how to fatisfie the Justice of God in answering the engagement and promise on his part. For without all question, they that do feek according to the tenor of that condition, God will administer all things unto them.

Or fecondly, We should say thus rather, that they who are so much exercised in ways of communion with God, have surely gained a great spiritual estate; and that now God brings them to the proof of it by losses in their temporal estates. These or the ke interpretations we ought to make, if we fee them going backward in outward things, who have been very forward in spiritual

things.

And so much concerning Jobs outward estate, in regard of his riches, both what they were in the kind, and in the number.

In the next place his outward happiness is described by the unity and concord of his children.

go about, and retreet a stalling upon all This meets with another blafpheiny, frequent an the world: - Stray an protelling godlinefs go backward in his chate, ofpecial-

Vers. 4. And his sons went and feasted in their houses every one his day, and sent and called for their three sisters, to eat and to drink with them.

This verse sets forth a third part of Jobs happiness in respect of his outward estate. He had children, and many children, in the second verse: Here in the fourth we find all these children, sons and daughters, agreeing and feasting one with another. We may note from the words four things concerning this feasting.

of that expression, they went and feasted, which most do observe out brew signifies the doing of a thing with chearfulness & readiness.

2. Their unanimity: It is not faid that some two or three of his sons feasted, but his sons indefinitely, all his sons; and not only his sons, but his daughters, the three sisters were called too. So that they were all of one mind, they all met together in love; though they were ten in number, they were but one in heart, the same in spirit.

3. The place where they feasted, it was in their houses; they did not go to suspected places, but in their own private houses and families, where it was most convenient, and where they might celebrate those meetings with most security, both for their bodies, and.

for their fouls.

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4. The frequency of that feasting, it was not only once, but every one his day. They did at every one of their houses upon a special and a set day. Every one his day: Some make the sence thus, they feasted in their houses one every day, as if it had been a continual feast with them, they feasted all the week long; and they would seem to allow it by the moderation used in their feasting; but the words every one his day, note a course, a certain time wherein they did feast, not a continued feasting. Some conceive it was upon their birth days: whether that he so or no, there is nothing appears from the Text, only it is said, They feasted every one his day.

And they sent and called for their three sisters to eat and to drink with them.

In that we may observe three things:

1. The humanity of the brethren, they would not banquet and lone

lone, and leave out their fifters, but they fent and called them.

2. The modesty of the sisters, that they would not come but upon special invitation; they were not forward of themselves, but

they were fent and called for.

3. The end of this invitation, it was to eat and to drink with them. As under the notions of bread and water, or bread and wine, all necessaries for food are comprized; so under actions of eating and drinking, the whole business of feasting is contained, Luk. 12. 19. Ifa. 22. 15. Ecclef. 2. 24.

There is nothing further in the words, that we need flay longer in opening or clearing of them. We shall only give you some few

out of them.

His sons went and feasted in their houses every one his day.

This is fet forth as the third part of Jobs outward happiness. Then note we first, That

The love and mutual agreement of children is one of the greatest

blessings to a parent.

The love of children is the fathers bleffing, and it is a great bleffing. How many fathers have their hearts rent and divided by the rents and divisions that are amongst their children! It doth blast and wither all the comfort the parent hath, to fee that there is no agreement of love, no correspondency of affection amongst those that come all from the same bowells from the same loyns. This Frairum quoq; is a bleffing which was not common in the world, no not in those gratia rara eft. times. Adam had not this bleffing. Adam when he had only two fons, they could not agree, but one murthereth the other.

Abraham enjoyed not this bleffing, when he had but two fons, one is mocking the other, Ishmael is mocking Isaac. Isaac failed Gen. 21. 9. of this bleffing, he had but two fons, and one threatned to murther Gen. 27. 41. the other; The days of mourning for my father are at hand, then Gen. 37. 4.

will I flay my brother faceb. This was not facebs bleffing, he had twelve fons, there was one of them, Fofeph, the common Butt of all his brethrons envy, they did all fpight him, the Archers did

Gen. 49. 23 shoot at him, and grieved him sorely, and bated him. They could not all agree, there were divisions among them. It is no ordinary 2 Sam. 13.28.

bleffing then. You see David a holy man, yet what divisions were there among his children? one murthered another, Absalom caused Amnon to be murthered: Adonijab riseth up against Solomon,

he cannot bear it, that his brother should have the Crown. You

Kings I.

Ovid.

Gen. 4.

fee then that it is a bleffing, and it is an extraordinaay bleffing. Therefore take notice of it, you that have an agreeing family, children that live together in love and unity, look upon it as a special bleffing from God.

Secondly, we may observe, That

It is a very comely thing for brethren and sisters to live together in

unity.

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In Jobs children we have that of Pfal. 133. fulfilled, Behold Numero pluri-(he calls all to look upon it) how good and pleasant it is for bre-mi erant, conthren to dwell together in unity. Such a fight men draw all eyes concordia quasti after it. Jobs children were many in number, in heart but one, in unus, unanimilove the same. And as there is nothing more troublesome, so no-tote arque dilething more uncomely and unnatural then rents and divisions in a dione quasi family.

Thirdly, we may note: That

It is lawful to use feasting.

The children of Job here went and feasted at their houses, every one bis day. The Christians in the Primitive Churches had their Tertul. Apol. ayamas, Love-feasts. In a Feast there are two things; extraordinary c. 39. provision, and extraordinary company, both are lawful. God hath Deus multo given us the creature, not only for necessity, but for delight; and it plura condidit, is a clear argument that such using of the creatures in feasting is quibus facile lawful, because God hath made more creatures. Some facile carere possenses lawful, because God hath made more creatures, serving for the quanquibus delight of man, than he hath made for the necessity of man. If God necessaria nohad meant that men should do nothing, but serve their own ne-bis opus est. cessity, and maintain their lives, so as they might go on in their Bez. in loc. places and callings, one half of the creatures might have been spared. But God made nothing in vain, therefore he is willing we should use the creatures for moderate delight. Abraham mide a great feast at the weaning of Isaac, and Isaac makes a feast for A-Gen. 21.8. bimilech and Phicol the chief Captain of his Army, Gen. 26.30. And the like example we have in divers other places: And our Saviour Christ himself was at a feast in Cana of Galilee, where

when wine failed, he supplied it by miracle, Joh. 2. But because feasting is so often abused, and many turn this liberty into wantonnels; being then most wicked, when they should be most thankful, and grieving God most, when he gives them means or occasion of rejoycing. I shall therefore briefly difcover the abuses of feasting, which will also hint rules for the right ordering of it. That we may (as the Apostle speaks) eat and drink, and do all to the glory of God.

1. Then feafting is finful, when any over-charge their estates, and lavish out what will but serve their necessities or conveniencies upon delights and superfluities; to such, Feasting is a sinne.

2. When the rich feast the rich, and never think upon the poor, Luk 14.12,13. When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbours. Observe here, this is not an absolute denial of calling brethren, and kinsfolks, and friends, or rich; for brethren may, yea ought to be called, but (saith he) when thou makest a feast, call the poor, the maimed, the lame, the blind; that is, when thou makest a feast be sure to remember these; do not bid thy brethren, or the rich alone, let the poor have a portion with thee, and be refreshed at or from thy Table. When the rich feast one another, and let

the poor starve or pine, this is very finful. Ton your

3. When there is a studied curiosity and exactness in stassing, when all things that can be thought on must be setched in strange meats and forreign sauces, when there is a lusting after Quailes, when men must have meat for their lusts. Though we may have feasting for our delight, yet we must not have feasting for our lusts; Such make their belly their god, as the Apostle speaks; when there is so much Art used, as destroys the nature of the meat, this is a sin and an errour. I remember Bernard speaks of his times, That a man might be at a fish feast, and yet should not know whether behad eaten any fish or no; all things were prepared with so much Art, that the very nature of the creature was lost. This is a finful vanity.

4. When there is intemperance in feasting (whatsoever the provision be) when there is excess, an overcharging of nature, which is surfeiting and drunkenness. As by the former, man overthrows the nature of meats or drinks: So by this, meat and drink overthrow the nature of man. A man may feast himself into a beast, and we usually say of such persons, They are disguised. For such

feafting the land mourns.

5. When feastings are frequent: Feasts are not for every day, that was the thing taxed in the glutton, Luk. 16. That he fared

6. When we spend too much of the day at any time, or too much time any day in feasting; when we dine till night, and sup all or a great part of the night; this is chambering and wantonness, this is

is a wofull expence and waste of time; and the expence of time is worse by far then the expence of money; you may regain the expence of your money, but you can never call back the expence of your time; you may be at greater charges in your feasting for the waste of time, then for the waste of estate. All the world cannot give you back again the expence of an hour. Indeed we often hear men complain they have spent too much money in feasting and entertainments, but 'tis very rare that any complain they have spent too much time: which is as if a man having received a wound in his body, should only be troubled for the hole which the sword made in his doublet. Prodigality of time is the worst and

most dangerous prodigality.

7. Feasting is sinful when unseasonable: I speak in regard of occasions and opportunities: there are special times wherein it is unlawful to feast, though we should spend but very little time in feating, 1/a.22.12,13. In that day did the Lord God of hosts call to weeping and mourning, and to baldness, and to girding with sackcloth, and behold joy and gladness, slaying Oxen, and killing Sheep, eating flesh, and drinking wine: In the next verse it is said, It was revealed in mine ears by the Lord of hosts, surely this iniquity shall not be purged from you till you die. To feast in that day was finful, and a fin that left fuch a stain as could not be got out, it shall not be purged from you. What time was this wherein their feafting was fo finful? what made this fin fo deep grained? You shall find a resolution in the beginning of the Chapter, It was a day of trouble and perplexity, and of treading down by the Lord God of hosts in the valley of vision, breaking down the walls, and erying to the mountains. It is a day of trouble and perplexity, and will you now be feafting? (faith God) Is this a time for you to feast in, when my wrath is breaking forth amongst you? This feasting with men is a daring of God, a fending (as it were) defiance unto Heaven. And fuch feastings Amos reproves, Ch.6 4,5. They did eat the Lambs out of the flock, and the Calves out of the midst of the Stall, they chaunt to the sound of the Viol, and invent to themselves instruments of musick, like Davidsthey drink wine in bowls, and anoint themselves with the chief oyntments, but they are not grieved for the affliction of Joseph.

Then at this time feasting is unseasonable; for Foseph, the people, and Churches of God are in affliction: And this is such a day as the Prophet describes, a day of trouble, and a day of perplexity

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from

of fears, therefore now falting is in season, not feasting; now humbling is in season, not rejoycing: Or if any feast now, let them seast as it they feasted not, and rejoyce as if they rejoyced not; let them feast as remembring the affliction and bonds, the hunger and wants of our distressed brethren. Therefore in those feastings which have a kind of necessity in them, you should labour to have your hearts exceedingly above your feasting, not to lie so low as the creature, but now especially when you heart the voyce of the Sword threatning to take the creature from us, and see God clashing them together, as if he meant to stain the beauty, and sowre the pleasures of them all.

Vers.5. And it was so, when the dayes of their feasting were gone about, that Job sent and sanctified them, &c.

This Verse contains the holy practise of Fob. You saw before that he had grace in his heart, now you may see grace in his life. Holy practise makes grace visible. There it lay in the habit, here it comes forth in the act. Concerning this holy practise of Joh, we may note these three things for the division of the Verse.

1. The Actions about which this holy care of fob was exerci-

sed: They are two.

I. He sent and sanctified them. And

2. Offered burnt offerings according to the number of them all.

- 2. The ground of this holy practice of his, what moved fob after their feathing, thus to fend and fanctifie them. The ground was this, For Job said, it may be that my sonnes have sinned, and cursed God in their hearts.
- 3. The constancy of Job in this his holy practice, he did not this by fits, now and then, but thus did Job continually.

And it was so, that when the dayes of their feasting were gone about, that Job sent and sanctified them.

That is the first thing that we are to explain and open unto you, Job sent and sanctified them. How could Job sanctifie his Sons or his Daughters? A Parent indeed may provide riches for his children, but can he provide grace also? A Parent may put mony in their purses, but can he put holiness in their hearts too, that it is said.

said here, that Job sent and sanctified them? Is not sanctification the proper work of the Spirit of God? doth not the Holy

Ghost alone sanctifie?

For the clearing of this, Whereas it is faid that Fob fent and fan Cliffied them; First, some expound the meaning thus, that Job sent up prayers to God to sanctifie them. And indeed prayer is a sanctifying ordinance. As prayer requireth a holy heart, so prayer will make a holy heart; make the heart that prays holy, yea many times get holiness into anothers heart. Secondly, others fay, be sent and sanctified them, that is, he sent them to the place that was appointed for sacrifice, where he intended to sanctifie them: or where, in the holy duty of calling upon the Name of God, and of offering facrifice, they were to be fanctified: He fent and fanctified them; he sent them to the place where the Sacrifice should be offered, that so they might be sanctified. But thirdly, I rather take it thus, be sent and sanctified them, that is, he sent a message to them, to command them to prepare and to fit themselves for the holy duty of offering the burnt offering or facrificing. For to fanctifie, in Scripture notes two things.

1. The infusion of a holy habit, the infusion of a new princi-

ple into the foul.

2. A preparation of the Soul to holy duties.

Now when it is said that Job sent and sanctified them, it is not meant, as if Fob did infuse holy habits into his children, as if it were in his power to make them gracious; Indeed that is impossible, it is only the work of the Spirit of God; no man can come at the spirit of another, but the Spirit of God. But this is it, he fent to them to prepare themselves, to advise and warn them to prepare themselves, that they might be ready for that holy duty, for the duty of facrificing? And this preparation to holy duties, is often called sanctifying, as Gen. 35. When Jacob was called to Betbel to offer sacrifice, and to build an Altar, he said to his houshold, Vers. 2. Put away the strange gods that are among you, and be clean, (that is, sanctifie you, or be you fanctified) and let us arise and go up to Bethel, and I will make there an Altar unto God, &c. The preparation to the facrifice, was a cleanling or fanctifying of them. So-Exod. 19.20. when the people were to be prepared to receive the Law, the Lord saith unto Moses, Go unto the people, and san-Elifie them to day and to morrow, that is, prepare the people, or warn.

warn the people that they prepare themselves for the receiving of the Law. And likewi se in the I Sam. 16.5. it is said, that Samuel did that which the Lord Spake, and came to Bethlem, and the Elders of the Town trembled at his coming, and Said, Comest thou peaceably? And he said, Peaceably; I am come to Sacrifice unto the Lord, sanclifie your selves, and come with me to the Sacrifice; that is, prepare your selves to come to the sacrifice. So sanctification is preparation. And Fob. 11. 55. (to name no more) The Jewes Passover was nigh at hand, and many went out of the Country up to Jerusalem before the Passover to purifie themselves, or to san-Cific themselves, that they might be fit and ready for the Sacrifice. So then this fanctifying of them, was a preparing of them for the facrifice. There were solemn rules given afterward, when the form of the Church Order and Discipline was established by Moses; but even now before that, the Law and light of nature taught this, befides the teaching of God, that they must be sanctified before they came to sacrifice: Job sent and sanctified them, then they came to that holy fervice.

This is the first act of Job. We may here observe, first, the time when Job sent to sanctific them, it was when the dayes of their feasting were gone about; Job did not take them off from their feasting, or deny them the liberty of their feasting: but when the dayes of their feasting were gone about, then he sent and sanctified them. The point we may note from hence is this, That

It doth well become godly Parents to give their Children leave to take moderate refreshing and recreation one with another.

Job did not severely and austerely forbid them, and say, what do you feasting and spending your time idly one with another? why do you spend so many days in feasting? He never interrupted them till the dayes of their feasting were gone about; It becometh Parents to loose the reins of government so far, as to give them leave for their refreshing, to let themselves out in honest wayes of recreation by their mutual society. Job did not call them to this holy service from their feasting, but when the dayes of their feasting were gone about.

Secondly, Job sent to sanctifie his children, though they were in their own houses, though they were at their own disposing (for it appears they had families and housholds of their own) though they were men and women grown, yet Job sent to sanctifie them.

Observe hence, That

Parents must not cast off the care of their children, though they

are grown up, though they are men and women.

Some think, that if they look to their children at School, and breed them up a while, and have given them some instructions in their youth, they need not then trouble themselves any further. Whereas the care of Parents ought to live as long as they and their children live together. Jobs care went after his children to their houses, He sent to them to bid them prepare themselves.

Thirdly, Though these were (as we say) men and women grown, yet as soon as their Father sends the message to them, they

all submit, and all obey: then Observe, That

Children that are grown up, or bave houses and families of their own, ought yet to yeeld all reverence and submission to the lawful

commands, counsels, and directions of their Parents.

Do not think you have out-grown obedience and honour to Parents, when you are grown in years; still we see these thought themselves under their Fathers command and counsel, there is not one of them replies, what need my Father trouble himself about us? No, but all willingly prepared themselves, and came, for he offered burnt offerings according to the number of them all, therefore

certainly they all came.

Fourthly, From the matter of this Act, what it was that Job did, the Text saith, be sent and sanctified them after their feasting; he did not send a Messenger to them, to ask them how they were in health, whether they had not surfeited themselves, or had got any distemper; he did not send to know how the accounts went in their Families, whether they had not spent too much; but the matter that he had his eye and his heart upon was, that they might be sanctified and sitted for holy duties: From hence Observe, That

A Parents main and Special care should be for the souls of his

children.

The care of many Parents is only to inrich their children, to make them great and Honourable, to leave them full portions and estates, to provide matches for them; but for sanctifying their children, there is no thought of that. Nay, many are asraid their children should be sanctified: some Parents cannot abide their children, because they suspect them sanctified: Such Parents are the Devils children. Jobs greatest care was, that his children should

be sanctified. And every Parent ought to say of his natural children, as the Apostle fohn doth of his spiritual children, (Ep. 3.4.) I have no greater joy, then to bear that my children walk in the truth.

Fifthly, Job was a holy person, and you see which way his care lies, that his children may be holy. Then take this Note in the general.

He that is a holy person himself, desires to make others holy

Holy Job would have all his children holy. As it is with the wicked, a wicked man would fain have all wicked with him; he would fain scatter his wickedness, and diffuse his poyson unto others. The drunkard would fain have companions with him in his drunkenness, &c. And so the man that is truly Godly, would make others godly too. As Paul said to King Agrippa, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am. Grace is attractive, it desires to draw others into fellowship. A good man would not be happy alone.

Sixthly, Sanctification you see here is ascribed unto Job, he sent and sanctified them, and all that he did was but to give them counsel and warning to sanctifie themselves; as if he should have said, Go to my children, and bid them prepare themselves, warn them, that they may be ready against the sacrifice, that they sit themselves for it, yet the Text saith, that Job sanctified them. Then

we may observe from this, That,

The good which others do by our advice and counsel, is reckoned as

done by our selves.

While we provoke others to goodness, that good which they do, is set upon our account, as it we had done it. As the wickedness, the sin which another commits by the advice and counsel of any man, is set upon the score of that man: If another do ill by thy advice, the ill is reckoned to thee; if one should come and say as Absalom said to his servants, Markye now when Amnons heart is merry with wine, and when I say unto you, smite Amnon, then kill him, fear not, have not I commanded you? Not only did the servants kill Amnon, but Absalom killed Amnon, because he commanded them to kill him. You know what is said of David, he did but send a Letter concerning the death of Vriah, and the charge cometh, Thou hast slain Uriah with the sword of

Act, 26.29.

the shildren of Ammon. All the evils others commit by thy counsel, direction, advice, command, or consent, is as done by thy self. So (on the other side) all the good others do by our counsel, advice, promotion, admonition, instruction, and the like, that good shall all be reckoned to us. If another be holy by thy advice, it will be said thou hast made him holy, thou hast sanctified him.

Lastly, Observe, That

Holy Duties call for Holy Preparation.

We must not touch holy things with unholy hands, or with unholy hearts; I will mash my hands in innocency, and so will I compass thine Altar O Lord, was Davids resolution, Psalm 26.6. Therefore Job intending a solemn duty, a sacrifice, which did contain the sum of all Religion concerning the external worship of God, sends solemnly to his Children to prepare themselves: O come not to the sacrifice except you be sanctified. It is a point so clear, that I shall need but only to name it to you. How and wherein they should sanctifie themselves, and what course they took for the sanctifying and preparing of themselves for that duty, doth not appear in this place: but afterwards when God gave them the Law, he prescribed them a rule what they must do that they might be sanctified; the Jews had special directions for their preparations: Some things were outward, and some inward. I will but touch.

For the outward, they were commanded to wash their cloaths, Exod. 19. that place before quoted, Sanctifie them to day and to morrow, and let them wash their cloaths: Not that God regarded cloaths, but he aimed at somewhat further; If the cloaths must be washed, certainly then the heart must be washed, he pointed at that in the washing of their cloaths; In Leviticus and Numbers, other outward preparations are commanded, as the abstaining from all things that were unclean, they must not touch any thing that was unclean; and then formetimes they were not only to wash their cloaths, but to change their cloaths; you have the expression in that place concerning faceb; be clean (saith he) and change your Garments; It might be a changing by washing, but I rather conceive, that it was a change by putting on of other cloaths. There was also another external requisite to the preparing and fanctifying of themselves; and that was by abstaining for a time from the lawful use of the marriage bed; you have the command expressy in that of Exed. 19. 15. be ready against

against the third day, come not of your wives, and there are other

the like places, I Sam. 21. 4. The Priest said, There is no common bread under mine band, but there is hallowed bread, if the young men have kept themselves at least from women; If they have but that outward preparation: the meaning is, if they had kept themselves from their Wives; David affirms it was so, in the words following. The Apostle giveth the same Rule in 1 Cor. 7. 5. speaking of that point, Defraud not one another (saith he) except it be with consent for a time, that you may give your selves to Fasting and Prayer. So that the Holy Ghost therein intimates fuch an abstaining as was preparatory to solemn duties, that you may give your selves to fasting and prayer; extraordinary duties call for extraordinary preparations. These outward preparations were so necessary, that when the people failed in them, Hezekiah . prayed for pardon, 2 Chron. 30. 18, 19. The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary: though their hearts were upright, though they had hearts rightly prepared, yet he prayeth that God would pardon the want of those outward preparations. The principal preparation is of the heart, and the washing of our ways : therefore we find how the Lord contendeth with them, in Isa. 1. 10, 11, Oc. where he speaks of those oblations and great services of the Jews, Thate your solemn feafts, bring no more vain oblations, &c. Why? your bands (scil. your lives) are full of blood, wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evill, learn to do well, &c. As if he should say, What do you come to me in these holy duties? except you prepare and fit your selves

Jer. 7.8, 9.

accordingly, I cannot abide that unholy persons should come about holy things.

Ta Geniter cabe facra manu pairio que penates. Me belio exfas, donec me

The very Heathen had this Notion, they would not admit any to come to their Religious Services, unlesse they were prepared. That faying of Enew in the Poet to his Father when he came from the War, is a clear proof; Tu Genitor, &c. Father, do tento digressum you meddle with the Sacrifices, but as for me it is a finful to cade recent i thing to touch them --- till I have washed my felf in the foun-Attredare ne- tain. This was an outward external right amongst them for cleanflumine vivo fing themselves. The very Heathen faw they must not meddle Abluero. Virg. with their holy things till they were cleanfed, therefore they had 2. Enead. one that cryed out to the people when they came to facrifice;

All you that are unclean and prophane, go far away from these Sacrifices. Not only the word of God, but the very light of Na --- Procul, bine ture taught them, not to meddle with holy things till they were proculeste profanctified.

phani, Conclas

Therefore specially look to this; when you have any sacrifice, tog; absilite any duty to perform, be prepared and fanctified within and with- luco. out before you come to the duty. It is true, that the duty fanctifies, but it is seldom that the duty sanctifies us, unless we be san-Crified for the duty: They get most holiness from the duty, who are most holy before they come to the duty; besides the great danger of coming unprepared. Take beed how you hear: not only hear, but take heed to prepare your selves for hearing: So look to thy feet (it hath the same sense) when thou comest into the house of God, prepare thy felf, be not hasty, lest thine be counted but the facrifice of Fools. So much of the first act of Fobs holy care, He Sent and sanctified them.

Job 1. part of verse 5. and verse 6.

Androse up early in the morning, and offered burnt offerings according to the number of them all. For Job said, It may be that my sons have sinned, and cursed God in their hearts; Thus did Job continually.

Now there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them.

YOw follows the second Act of Jobs holy care, He rose up early in the morning, and offered burnt offerings according to the number of them all.

It is ill to perform a holy duty with neglect of preparation, it is as bad to make preparation, and then neglect the duty. We fee both joyned in Job, he is careful to prepare, and he is as diligent to

perform.

He rose up early. 1 This notes the extraordinary diligence and zeal of Job toward God in this duty. He was so zealous, that he rifeth not only in the morning, but early in the morning. In Scripture, to do a thing in the morning, and to do a thing diligently, are the same, Pfal. 101. 8. I will early destroy the wicked of the

Land,

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Land, the word is, I will destroy the wicked of the Land in the morning, and the meaning is only this, I will with all diligence and all care root out of the Land all wicked persons. So there is an expression, Prov. 7. 15. which illustrates this, where the wicked woman the harlot tells the young man, that she came forth to meet him, and diligently to seek his face: The Original word there is, to seek thy face in the morning; and yet we know, that in Verse 9. it was in the twi-light, in the evening that she met him. But the Hebrew phrase is, I came forth in the morning to seek thy face; that is, (as it is rendred) I came forth diligently to seek thy face; this coming forth of Job in the morning, besides the time, that it was at such an hour, the beginning of the day, notes the great diligence, and exceeding care of Job about this work.

Yet more exactly, it is not only said, He rose in the morning (for there is a great latitude in the morning, there are divers hours which are called morning) but it is said he rose early in the morning, in the very beginning, or first of the morning. As it is commanded, Exod. 23. 19. The first of the first fruits of the Land thou shalt bring into the house of the Lord. God would not only have the first fruits, but the first of the first fruits; if there were any ripe sooner then others, God would have them; some fruits that ripened after were first fruits, but God would have the very first of them. So here, Fob gave God not only the first fruits of the day, but the earliest time, in the morning, which is the first of the sirst

fruits of the day.

Early in the Morning.

Then Observe,

I. That it is Gods due and our duty, to dedicate the morning, the

first and best of every day unto God.

Pfalm 5. 3. My voice shalt thou hear in the morning, in the morning will I direct my prayer unto thee, and will look up. We have a saying among us, that the morning is a friend to the Muses, that is, the morning is a good studying time. I am sure it is as true, that the morning is a great friend to the Graces, the morning is the best praying time.

Again, In that fob did rife so early in the morning to offer sacrifice, and did this because he was affraid that his Sons had sinned

(as we shall see afterward.) Hence observe,

2. That it is not safe to let sin lye a moment unrepented of, or unpardoned

If a mans house be on fire, he will not only rise in the morning, or early in the morning, but he will rise at mid-night to quench it; certainly when you have guilt on your souls, you have a fire in your souls, your souls are on a flame: therefore you had need rise, and rise early, and get up as soon in the morning as you can, to get it

quenched and put out.

And offered burnt-offerings.] There were divers forts of Sacrifices among the Jews, when the law or rules of facrificing were established. There were, First, Whole burnt-offerings. Secondly, Trespass-offerings. Thirdly, Sin-offerings. Fourthly, Peace-offerings. Lev. c. 1. c.2. That which Job is here said to offer, was a burnt-offering, an Ho- c. 3. &c. lacoft or whole burnt-offering, fo called, because it was altogether propulate confumed; there was no part of it reserved for the Priest, or for the people, but all was offered up unto God. Of other Sacrifices, as the Sin-offering and Trespals-offering, there were parts and portions reserved for the Priest, and part of the Peace-offerings for the people, as you may see by that expression of the Harlot, Prov. 7.14. I have at my house Shelamim, Peace-offerings; now they did feast upon the Peace-offering, for she invited him to a feast. But the burnt-offering was wholly confumed; the word in the Hebrew doth signifie an ascension, or a thing lifted up. He offered burnt-offerings, word for word out of the Hebrew, it is, Helifted up an elevation, he caused an Ascension to ascend; elevabat elevationem, or ascendere fecit ascensionem; And it was so called, because the Sacrifice, which was a whole burnt-offering, was all consumed upon the Altar, and did as it were evaporate or ascend up unto God.

It was called a lifting-up, or a thing lifted up, for three Rea-

1. Because when the Sacrifice was offered, the smoak of it did ascend, and besides there were smeet odours put upon the Altar, which did sume up also with the Sacrifice towards Heaven; and so the Sacrifice took it's denomination from ascending and going upwards.

2. Because the Priest when he offered the Sacrifice, did lift it up upon the Altar, and hold it toward Heaven, to

God.

3. Because at that time when the Sacrifice was a burning, all the people that were present did lift up their hands and their

eyes,

eyes, but especially their souls and their spirits Heaven - wards . and poured themselves forth in prayer unto God. That of David in Pfal. 141. 2. will give some light to this. Let (saith he) my prayer be set forth before thee as incense, and the lifting up of my bands as the Evening Sacrifice. David at that time (as Interpreters note upon the Pfalm) was barredthe enjoyment of the Publick Ordinances, he could not come to facrificing as formerly he had done; now he feeks unto the Lord, that he would accept of the lifting up of his hands and heart, instead of Sacrifice; as if he should say, Lord I have not a Sacrifice now to offer unto thee, I am bindred from that work, I cannot lift that up; but I willlift up what I bave, and what will please thee better then a Bullock that bath borns and boofs, I will lift up my band and my beart unto thee, and let these be accepted for Sacrifice and all. Prayer (which is a Sacrifice of the Gospel) it is nothing else but A lifting up of the Soul, an elevation of the spirit unto God: So some of the Ancients call prayer, an Ascending of the soul unto God. And in allusion unto this, Hezekiah, when he fent to Isaiah the Prophet, to pray for him in that time of distress, and day of trouble, faith, Go, and desire the Prophet to lift up his Prayer were wont to be lifted up. The like expression of Prayer you

2 Kings 19.4. for the Remnant that are left, alluding to the Sacrifices which have, Pfal. 25. 1. Lord, (faith David) I lift up my soul unto thee. Hence prayers not answered, not accepted, are said to be Stopt from ascending, Lam. 3. 44. Thou hast covered thy felf with a Cloud, that our Prayer (hould not pass through. When you meet with fuch expressions in the Old Testament concerning prayer, you must still understand them to be allusions to the Sacrifices, because the Sacrifices were lifted up, and did ascend. That for the

Act.

For the person, It is said that Job offered these Sacrifices, Job rose up early and offered, &c. Was not this to usurp upon the Priests office? Was it not this for which King Uzziah was reprehended and told by the priests? It appertaineth not to thee to burn Incense 2 Chron. 26. unto the Lord, but to the Priests, the Sons of Aaron; and was he not finitten with leprofie for doing it?

I answer in a word by that rule of the Ancients. Distinguish the times, and Scriptures will agree .: It was Job that offered, and Fob had right to offer. The time wherein Fob offered Sacrifice, doth reconcile this; it was before the giving of the Law (as we

have

have shewed in the opening of the former points about the time when fob lived:) now in those times the Father, or the Elder of the Family, was as a Priest to the whole Family: and he had the power, and the right to perform all holy family duties; as the duty of sacrificing, and the like; this you may see carried along in all the times before the Law was given, in the holy stories of the Patriarks, they still offered up the Sacrifice.

But it may here be further enquired, If it were before the Law was given, who taught fob to offer Sacrifice? Where had he the

rule for it?

I answer, this was not will-worship, though it was not writtenworship. For how soever Job did offer Sacrifice before the Law of Sacrificing was written, yet he did not offer a Sacrifice before the Law of Sacrificing was given; for the Law of Sacrificing was given from the beginning, as all the other parts of worship used from the beginning were. God could never bear it, that men should contrive him a service; therefore fob did not offer up an offering unto God, according to his own will, a thing that he had invented to pacifie and to please God with: God had been so far from accepting, that he could not have born such a devised worship. God doth never trust man with the making of Holy Institutions. There is nothing doth please him in any act of worship, unless he fees himself obey'd. Obedience is better then Sacrifice, and therefore a Sacrifice which is not out of obedience cannot be accepted, he that sacrificeth doth but offer up a beaft, but he that obeyeth, offereth up himself, facrificeth his own will. It could not be therefore, but that fob had a word, a word as all the world had at that time; a word given by God, and so carried down from one to another by tradition (as it was for more then 2000 years.) All the will that God would reveal, or had revealed to them, was carried from band to band, or from beart to beart, from the Fathers to the Children, till at the last the Law was written, and the Scripture penned by Moses. So then Fob offered Sacrifice according to an Institution; though it was not an Institution written, yet it was an Institution sent forth and given by God Himfelf.

Yet there is a third Quere uponit: Suppose that there was an Institution of God for sacrificing, why did God call for Sacrifices? What is his meaning? Doth God delight in the blood of Bulls and Psal 51.26. Goats? Thou delightest not in Sacrifices (saith David) thou desire

desirest not burnt offerings. And what was the Sacrifice unto Fob, or unto his Sons? Could the killing of a Beast take away sin? Why then doth Job, when he feareth that his sons had sinned, go

prefently and offer Sacrifice?

For answer. It is true, that the Sacrifices in themselves were nothing, either to God or man; they could do no good, they had no power in them, either to pacifie God, or to purge the fouls of men. But look upon the Sacrifice as it was an Institution, and then God saw his Son Jesus Christ in it, and was well pleased: and likewise man beheld and believed Christ in it, and was purged. When the Sacrifice was offering, man faw Christ suffering, this took away his fin, and pacified his conscience. A Sacrifice in it felf, as it was the killing or burning of a Beast, had no vertue in it, but as it had respect unto Christ, so God saw the death of his Son, and that satisfied him, and man saw the death of his Savi-

our, and that justified him.

Again, it was not the bare Sacrifice that was effectual, but the faith of fob, and the faith of his Sons carried up in prayer; these mingled with the Sacrifice wrought the cure. Therefore we find in the time of the Sacrifice, still the people were at prayer; they knew the Sacrifice, the Incense, could do nothing, but as joyned with the faith of the Sacrificer in prayer. We read, Luk. 1.10. when Zacharias the Priest was offering the Incense within the Temple, the Text faith, That the whole multitude of the people were praying without at the time of Incense. The Incense might burn long enough, and yet the anger of God burn too; the Incense might burn, and yet the people not purified, but consumed. But while the Incense was burning, while the Sacrifice was offering, the people were praying and believing. These actings of faith, and pourings out of prayer made the Sacrifice, as effectual for man, so acceptable to God.

Then in that he offered burnt-offerings, which burnt-offerings were made when he feared that his Sons had finned : these offerings typing out, and leading them to Christ and his death. We

may note this,

That Christ was ever the only remedy and cure of sin.

As foon as ever there was any fear of fin, presently they had recourse to a Sacrifice; and what was that? they went to Christ. Christ had been the help against sin in all the Generations of the world, from the first, and will be to the last. If any man fin (faith

1 Joh. 2 1.

the Apostle John) we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins: He

is the Propitiatory Sacrifice for our fins. It follows,

According to the number of them all] That is, he offered for each of his sons a Sacrifice. There were some Sacrifices which did serve for the whole Congregation, as we may see in Levit. 4. 13, 14. and in divers other Chapters of that Book. Besides these there were personal Sacrifices, Levit. 1. where the Laws about Sacrifices are set forth; If any soul had sinned, that particular soul must come to the Preist, and bring a Sacrifice for his sin. So here Job doth not offer one general family-Sacrifice for them all, but he offereth up a distinct particular Sacrifice for every particular son. This teaches us,

First, That every one is saved and pardoned by the special and particular actings of his own Faith; Every Soul must beleive for

finned ? What fons had yob? Surely they were more the flet it

Chap. 1.

Every one must have a Sacrifice. We have Congregational prayers, and we have personal prayers; now it is not enough for people to pray in publique with the Minister, or for the Minister (who is the mouth of the Congregation to God) to offer up a prayer for the pardon of the people: But every one must apart and by himself sue out his own pardon, which is, as it were, his own sacrifice, by offering up and tendering of Jesus Christ unto God for the pardon of his sins.

Then again you may note, in that Job offered a Sacrifice for every one of his fons.

That it is not enough for Parents to pray in general for their

children, but they ought to pray particularly for them.

As Parents who have many children, provide portions according to the number of them all, and proportion out their care personally according to the number of them all, and in the Family they provide meat and clothing, according to the particular number of them all. So likewise they ought to be at a proportionable expence in spirituals, to lay out and lay up prayers and intercessions, according to the number of them all; not only to pray in general, that God would bless their children and family, but even to set them one by one before God, and so beg and sue out a special blessing upon the head of every one of them, is without all question fob did, when the Sacrifice for every son was made, he sent up a prayer to God for the pardon and acceptance of every son. That for the open-

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ing of the second act in the Text, first he sent and sanctified them; and secondly, he offered burnt offerings according to the number of them all.

Now follows the ground or the reason of this act of Job, both in sanctifying them, and in offering Sacrifices for them. For Job said, It may be that my sons have sinned, and cursed God in their bearts.

Holy duties must be grounded upon Reason. There must be a Reason why we pray, before we pray; we must see cause for it, and great cause too. To pray out of custome and formality, to offer sacrifice only because it is a day of sacrifice, is not praying nor sacrificing. Job had a special Reason, For Job said, it may be my

sons bave finned.

Let us examine the Reason a little; It may be my sons have sinned. What is it come to an it may be with fob, that his sons have
sinned? What sons had fob? Surely they were more then men,
that the Father is but at a question, whether his sons have sinned
or no. Solomon after an If concerning sin, resolves it into a conclusion, I Kings 8. 46. If (saith he) they sin against thee (here he
makes a supposition, but you see he goes not one step from it before he makes a direct affertion) for (saith he) there is no man
that sinneth not: and yet fob puts it with an uncorrected If, or, It
may be my sons have sinned.

For the opening of this. Without all question 70b was fully and throughly studyed in that point of the universal corruption of man; his disputings (as we shall see afterwards in this Book) Sufficiently evince it. What is man (faith he) that he should be perfect ? or he that is born of a moman, that he should be clean? Here, by finning then, we are to understand something more then ordimary finning. To fin sometime is put for common and daily infirmities, fuch as do inseparably and inevitably cleave unto us, such as, confidering the state and condition wherein we are, baving corrupt flesh and blood about us, we cannot be freed from. As a man, who in the morning washeth his hands and goes about his bufiness and affairs in the world, though he doth not puddle in the mire, or rake among dunghils; yet when he returns home again to dinner, or at night; if he wash, he findes that he hath contracted some uncleanness, and that his hands are foul: we cannot converse in an unclean and dirty world with our bodies, but some uncleanness will fasten upon them. So it is with the soul, the souls

of the best, of the purest, of the holiest, though they do not rake in the dunghil, and wallow in the mire of fin basely and filthily, yet they do from day to day, yea from moment to moment contract some filth and uncleanness. And in this sence it is that there is no man that liveth and sinneth not. Every man hath a Fountain of uncleanness in him, and there will be ever some fin, some filthiness, bubbling and boyling up, if not flowing forth.

Secondly, To fin, is put for some special act of fin, that which in Scripture is called a fall; If any man be overtaken with a fault, you that are spiritual restore him. And in this sence the Apostle John faith (which is a clear answer to this doubt, and doth open the term) I write unto you little children, that you sin not. He did not write to them an impossible thing, he writ to them about that, which in a Gofpel fence they might attain unto.

There are three degrees of finning.

Chap. I.

I. There is one kind of finning, which is called a daily infirmity, which the Saints of God, the best in this life, are not freed or an He may be fireh a one, my Child, or my Filend, or mimor?

2. There is another kind of finning, which is to fin milfully, and with pure delight; and thus, be that is born of God cannot fin.

3. There is another kind of finning, which is called falling into fin, or the falls of the Saints; and sometimes we know they have fallen into great and scandalous fins: In this sence it is that the Apostle saith, Little children, I write to you, that you fin not. That is; though you have daily infirmities, yet take heed of scandalous finnings. So here in the Text, where it is faid, It may be my jons have finned; It is not meant, either in the first or second sence; it is not meant, as if he thought his fons were without infirmities; nor is it meant that he did suspect them of those sins (which are indeed incompatible with the state of grace) sins of perfect wilfulnels and of malice, or the like : but it is of those fins in the middle fort. It may be my fons have finned, that is, have finned fo, as to provoke God, and scandalize men in this their feating, in their meeting together. If you that are tender Parents, first that more are tended by

He that liveth without gross fins, in a Gospel-Sence, liveth withit not be ground enough for you to go prelen, nil tuo

To be without great and grofs sin is our boliness upon Earth;

without any sin, is the Holiness of Heaven. He that liveth without fault, sine querela, (as it is said of Zachary and Elizabeth, that they lived blamelessly) in Gospel account, is said to live without any sin at all.

Another point we may collect from this [it may be my sons have sinned.] Certainly then Jobs sons were godly. If Job be at a question whether they have sinned, they were godly without

question.

When a man lives so, that he leaves only a suspicion that he hath sinned, we may be at a conclusion that he is sandified. For other persons can do nothing else but sin, even in holy actions, much more in civil or natural.

Again, [it may be my sons have sinned] It was a suspicion in Job concerning his children. Hence observe,

It is no breach of Charity to suspect ill of others, while we in-

tend their good.

Indeed upon an It may be, upon a peradventure to accuse and charge another, is very uncharitable; but upon a peradventure, or an It may be, such a one, my Child, or my Friend, or my Brother hath sinned, to be put to pray for him, this is very charitable. A good heart turns its suspicions of others sinnings and failings into prayers and intercessions, that they may be pardon'd; not into accusations and slanders, that they may be defamed. The use which Job made here of his suspicion of his sons sinning, was to turn it into prayer and supplication for the pardon of their sin.

One thing further from this, It may be my sons have sinned. Feb knew of no evil that his sons had committed, he had no report that we read of that his sons had behaved themselves unseemly in their meetings and feastings, he only doubteth, he only is jealous and afraid that they had; yet at this time he prayeth and facrificeth, and laboureth a reconcilement for them. Note from hence,

A suspicion that we our selves or others have sinned against God, is ground enough for us to seek a reconcilement for our selves or others with God.

If you that are tender Parents have but a suspicion, if there be but an It may be, that your child hath the Plague or taken the infection, will it not be ground enough for you to go presently and give your child a good medicine? If any of you have but a suspi-

cion,

cion, that either your selves for your friends have taken poyson, though you be not certain of it, will it not be ground enough for you to take or to give an Antidote presently? Sin is as a plague, it is a poyson; therefore while you have but a suspition, either of your selves or of others, that you have sinned or failed thus or thus; here is ground enough for you to take an Antidote, to take a Preservative, to seek all the means you can to heal your souls, and to make your peace with God.

And if Fob prayed thus, when he only suspected his sons had sinned; what shall we say of those Parents, who are little trou-

bled, when they fee and know their fons have finned?

It is safest to repent even of those sins swe only sear we have committed: for then we shall be sure to repent of those we have committed. A scrupulous Conscience grieves for what it suspects, a seared Conscience is not grieved for what it is certain either it

self or others have done amiss.

Lastly, Where had Jobs sons been that he is thus suspitious? Had they been in any suspected place? No, it was only in their own houses. Had they been about any unlawful thing? No, it was only a friendly meeting, feasting of Brothers and Sisters together. Yet Job is afraid less his sons had sinned. Hence observe that

We may quickly offend and break the Law while we are about

things in their own nature lawfull, especially in feasti g.

It is an easie matter to sin, while the thing you are about is not sinful, nay, while the thing you are about is holy. We may suspect our selves that we have sinned when we have been praying, much more then when we have been feasting: We may suspect our selves that we have sinned when we have been hearing sthe Word, speaking the Word; just cause then much more we have to suspect our selves when we have been trading, buying or selling, and working abroad in the world. Lawful things are oftentimes the occasion of unlawful. All the sins of the old world are described thus, They eat, they drank, they bought, they sold, they planted, &c. There is not one of these an act evil in it self, yet they sinned away their peace, and sinned away their souls, in dealing about these things. Therefore as you must be asraid of all things in their own nature unlawful, so be jealous of your selves in things that are lawful.

It follows,

And

And cursed God in their hearts.

Interpreters are much divided about the sence of these words. First, Some observe that the Hebrew word Barach, doth signifie not onely to blefs, but to bow the knee; Soit is used 2 Chron. 6. 13. Solomon at the dedicating of the Temple had made a brazen scaffold, and upon it be stood and kneeled down upon bis knees before all the Congregation. The word there kneeled down upon his

knees, in the Original, is the same here used. But

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Then further, the word Elobim, is used in Scripture, not only for the true God, for God himself: but it is applyed sometimes to Angels, and sometimes to Idols, to Devil Gods, to false Gods, Exod. 18. 11. Now I know that the Lord is greater then all Gods, scil. then all the Idolls that the Egyptians did trust upon.

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They observe further, that the Hebrew Leb (in their hearts, Bilebabbam) doth signifie not only the heart, but the middle or center of a thing. As when it is said in the Scripture, they went down into the midst of the Sea, the word is, they went down into the heart of the Sea; and in the midst of the earth, it is the heart of the earth: And so when it is faid that Absalom was hanging in the midst of the Oak, the Original word is, he was lleft hanging

Pfal. 46. 2.

252m 18. 18. in the heart of the Oak. From all these acceptions of the single terms, the sence is made up thus; It may be my fons have fined, &c. that is, It may be my fons have finned, bowing down to the false Gods that are in the midst of them: I confess feasting and false worship, sensuality and idolatry, go often together: Exod. 32. 6. When the Golden Calf was made, they fat down to eat, Oc. And Moses foretells, Deut. 31. 20. When they shall have eaten and filled themselves, and waxenfat, then will they turn unto other Gods. Yet I cannot admit this of Fobs children: surely he who had bestowed so much care in their institution, and had them still under his eye, could not suspect them of degenerating so soon into fuch palpable idolatry.

> Secondly, Others take the word (Barach) in the Original in its proper sence, It may be my sons have sinned, and blessed God; and they expound and open it thus: It may be my fons have finned, and, instead of being humbled and seeking to God for the pardon of their fins, they have rejoyced and bleffed God. Just as if a Thief that hath sped well, and hath got a good prey, should thank God that he hath prospered so well in his wickedness: So here (as if

> > Fob

Fob should say) My sons have done ill in their feastings; and they are so far from being humbled, that they have bleffed God in their hearts : they have been lifted up, they have given God thanks for the plenty of creatures, but have not repented for their abuse of the creatures. So we may interpret it by that place, Zech. 11. 4. where there is such an expression, the Lord speaking to Christ faith, Feed the flock of the flaughter s'whofe possessors slay them, and hold themselves not guilty. (They that should have been the feeders of the flock, instead of feeding them, have destroyed them; yea they do this, and hold themselves not guilty) and they that fell them fay, Bleffed be the Lord, for I am rich. They grew rich by felling fouls, (as many fince have lived by the same trade, starving the people to feed themselves) the just character of an idle Idol-Shepheard; and then they said, Bleffed be God me are grown very rich, and have got much goods, though me have done little good. This is a second interpretation, and a clear one, onely methinks it lays too high a stain of wickedness on Fab's sons; It is one of the greatest wickednesses for a man to bless himself in his sins : but for a man to bless Godin his fins, is far worle.

Thirdly, Others interpret Benedicere by Valedicere, bleffing by departing: thus, It may be my fons have finned, and departed from Godin their hearts: and they bring some Texts of Scripture wherein the word (Barach) fignifies to depart, or to take leave, and go away: as Gen. 47. 10. Facob blessed Pharaoh, and went out from before Pharaoh; he blessed him, and departed: So it is said likewise of Joab, 2 Sam. 14. 22. when he had obtained what he defired, be fell to the ground on his face, and bowed bimself, and thanked (or blessed) the King, and ment out. Now they would interpret this, Bleffed God in their hearts, to the fame sence; It may be my sons bave sinned, and blessed God in their bearts, that is, have departed from God in their hearts. Indeed every fin is a departure from God, as the Apollle speaks, Take beed lest there be in any of you an evil heart of unbeleif to depart Heb. 3. 12, from the living God. Sin is a turning away from God, yet every fin is not, nay few sins are a farewel to God. But I shall lay by this interpretation, for the proofs come not home, no nor near the point. In both these places, bleffings is not put barely for departing; and besides, departing in those Texts is taken in a good sence: Jacob departed from Pharaob, not in a way of deserting

him.

hins, but in a way of faluting him: So foab departed from the King, not that he did revolt from him, (as they would have the word to import a kind of revolting and apostatizing from God) but only he did obeysance, and went away about his business. Therefore this Interpretation cannot stand.

Zanchius.

There is a fourth Exposition much laboured by Zanchius (and would it hold, it were an excellent exposition) according to the letter of the Text; Thus, It may be my fons have finned, and not blessed God in their hearts; and so he makes those words to be exegetical, the explication of the former, what the fin of Fobs fons was; It may be my fons have sinned, and if you would know what they have sinned in, I fear they have forgot to give God the glory for the refreshing they have had by the creatures; they have not bleffed God. This were an excellent and clear fence; but the way he takes to make it out is very obscure: For he doth it only by this rule, When (faith he) there is a negative Particle in the former, a Negative likewise is to be understood in the following clause. His rule, he clears by divers instances. But we find in this place no negative Particle, as Non, or Ne, or the like, in the former part of the Verse, and how there should be a Negative in the latter, I cannot understand according to his rule: Ne forte, (It is here faid) it may be my fons have finned, (that is a word of doubting, not denyal, rather an Affirmative then a Negative,) and have not bleffed: now, faith he, though that Particle [not] be not in the Hebrew, yet it must be understood of course, because there is a Negative Particle in the former part: How he can make (ne forte) peradventer, a Negative Particle, I do not well apprehend, yet the sence in it self is very good, It may be my sons have sinned, and mot bleffed God in their hearts.

Some would read it with an interrogation, (though I question whether the Grammar will allow it,) Thus, It may be my sons have sinned, and have they blessed God in their hearts? As if he had said, I fear they have not blessed God, or not blessed him cordially: Neglect of, or slightness in such a duty, calls for sa-

critice.

Lastly, That meaning which our Translation leads unto is most commonly taken by Interpreters both Ancient and Modern; Namely, that here in this Text the word (Barach) is to be expounded by cursing, It may be my sons have sinned, and cursed, God in their hearts. I shall present you with the grounds of this

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Interpretation, and how it is made good. And then leave it to the Readers Judgment, whether to chuse this or those former which have had any countenance shewed them. For in a Scripture, which may, without impeachment of any truth, admit divers sences, I

would not be so positive in one as to reject all others.

Chap. 1.

Now this Translation is maintained by a figure, either by an Antiphrasis, which is the speaking of a thing sounding one way when it is meant another way, when there is an opposition between the letter of the word, and the meaning of the word. Thus 1 Kings 21. 13. Naboth is charged for bleffing God and the King : sc. cursing. Or by an Euphemismus, that is, when some filthy or execrable matter is expressed by a word of a fairer signification. So in Scripture, the uncleanness of some things is covered with a word, that so the offensiveness of it may be removed both from the ear and phansie. As for example, That vessel wherein Nature doth unburthen it self, it is called, a vessel wherein there is no pleasure: and so the word that the Hebrews use for a Har- Jer. 22.28. lot, fignifies properly a Holy woman, as Gen. 38. when Indah Hofea 8. 8. asked whether they faw the Harlot, the word in the Hebrew (Kedesab) signifies a holy woman, by an Antiphrasis or by an Euphemismus. Yet some think a barlot so called, because (holiness being the dedication of a thing or person) such dedicate and give themselves up to, or are possessed with, a spirit of uncleanness. But to the Text, take it by an Euphemismus, or fair speaking; It may be my sons have sinned, and cursed God in their hearts: they even abborring to use such a word concerning God, express it by blessing; It may be my sons have sinned, and blessed God in their hearts. So the Latines use the word, Sacrum, pro exe- Auri sacra ficrando, that which is the most execrable thing, they call a sacred mes. thing,

Now taking it thus according to the common stream of Expositors upon the place, it may yet be doubted, how Job could suf-

pect his fons of this, that they should curse God?

I answer to that: Here we are not to take cursing either for that abominable act (at which Heathens blush) the casting of open reproach upon the Name of God: or for a malicious and virulent, though secret blaspheming of God, and sending defiance to Heaven in their hearts. But to curse God in the heart, doth signific any irreverent, undue, unsit, unholy thought of God, any thought unbecoming the Glory and Majesty of so great a God, which

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which how quickly the heart may send out, especially at a feast, who feels not, who finds not? God is said to be cursed when he hath not that reverence and honour which belongs to him whose name is holy and reverent. In that sence only we are to understand the word cursing here. And Mr Broughton gives a Translation which lets in some light to this, It may be my sons have sinned, and little blessed God in their hearts, that is, they have not had such high, such holy thoughts of God as became them, they have little blessed God; careless thoughts of God are little blessing of God, and both

amount to a curfing of God.

So that the sence which results, is this, as if fob should have said, I am well enough satisfied concerning my sons, that they have not broadly blasphemed God, that they have not been such as have torn his name with oaths, cursings and execrations: yet notwith-standing I know the heart is a deceitful thing, there are many starting holes in it, it quickly conceives, and closely conceals a sin; and therefore I am very doubtful, though my sons have carried it fairly and well in their actions and words while they feasted, that yet their hearts have been loose, and their affections vain; I am afraid they have cursed, lightly regarded, or little blessed God in their hearts.

Observe, First;

That we ought to keep our bearts with all manner of keeping, in

every thing me go about.

If your hearts are disorderly, it is a kind of cursing God. Remember not only to keep your hearts when you are praying, and when you are hearing, and when you are in holy duties; but remember to keep your hearts when you are feasing and refreshing your selves, when you are in your callings, when you are buying and selling, &c.

Secondly, Note,

That sins of the heart, sinful thoughts, are very dangerous

si ns.

Job could not accuse his sons of loud Blasphemies, he only suspected the silent sins of the heart, yet he offereth sacrifice for them.

Again, When Job had nothing to charge his sons with, but only sins of the heart, you see it is with an It may be my sons have cursed God in their hearts; he did not speak directly or positively, that they have done so. Whence note,

Chap. I.

That no man can positively conclude what is wrought in the beart of another.

The heart is Gods peculiar; as he only hath the lock and key of the heart, to shut or open it, so he only hath a window to look into it; we may guess at the heart, we may say it may be, further we cannot go. The hearts of men often come forth at their mouths, and appear in their actions, & then indeed we may conclude their hearts are naught; For out of the abundance of the heart the mouth speaketh, and the band worketh; but unless we have that testimony, unless the heart gives that witness against it felf, we can only suspect it; it may be thus or thus: God alone can tell when we curse him in our hearts, and (if we go on impenitently in them) irreverent thoughts will be interpreted a curfing of God.

Thus did Job continually.

This is the third thing to be opened in this verse, to wit, the constancy of Fob. We have seen the Acts of his spiritual care, and the ground of it, his fear left his fons had finned. Now we have the

constancy of this duty. Thus did Job centinually.

Continually of The Original is, all the days; thus did Fob. Cunciis diebus, all days, that is, all the days that this occasion did offer it felf. When his sons went to feasting, then ever Fob went to praying and to facrificing. Continually, or all the days, doth not import that Job did offer facrifice every day; This continually is to be understood in the renewed seasons; All the days, are those days wherein occasion was given. We are then said to do a thing continually when we do it feafonably, so those places of Scripture are 1 Thes. 5.17. to be understood: Pray without seafing; not that a man should Eph. 6. 18. do nothing else but pray, but that he should labour to have his heart in a praying frame always, and should actually pray as often as duty requires; fuch an one prays always. So here Jobs offering facrifice continually, noteth only the constancy and perseverance of Job in the duty, that so often as there was an occasion renewed, Job renewed this service and holy care concerning his fons, for reconciling them unto God. Job had many other things to do in the world, he had a calling, yet he offered facrifice continually.

It is an excellent point of spiritual wisdom, to drive the two Trades for Heaven and earth fo, as that one shall not intrench upon anothers for a man to pray fo as that it may be faid he prays conti-

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nually: and for a man to follow his callings so, as that it may be said, he follows his calling continually. In that he offered sacrifice as oft as his sons did feat; Observe this,

That the heart of man is continually evil.

Do not think that one facrifice will serve the heart of man; when it hath failed once in a duty, & thou hast humbled thy Soul for that, think not thus, Now my heart will forbear, when I come to such a duty, or to such a business again; now I have taken order with my heart, I need not fear any more: No, the heart will sin over the same sin a thousand times, it will sin continually. You see here Job sacrificing every time his sons feasted, he knew their hearts were apt to conceive those sins at any time, therefore he feeks God for them at all times.

Further observe,

That renewed fins must have renewed repentance. Thus did Job continually. Till you have done sinning you must never give over repenting. If there be a leak in the ship that lets in the water continually, the Pump must work continually to carry it out: We are leaking vessels all of us, sin cometh in, sin is renewed, there must be the pump of repentance to carry it out again.

Laftly, We may note this & fob did it continually, Fob wa snot

good by fits.

That which a man doth out of conscience, he will do with perse-

Nature will have good moods, but Grace is steady. Thus did Job continually, whatsoever his affairs or businesses were, whatsoever

was laid by, he would not lay by this duty of facrificing.

Let this suffice for the fifth verse, containing the care of Job over the Souls of his children. And so in these five verses already opened, we have, First, seen the dignity and sincerity of Jobs person. Secondly, The fulness and prosperity of his condition. Thirdly, The holiness and piety of his life. Certainly a man thus raised, thus glorious, set up thus in temporals and inspirituals, thus surnished with substantials and adorn'd with circumstantials, abounding in whatsoever could make a man great and happy, both in the eye of God and man; surely such a man as this, a man thus compleat, wanted nothing but some mant to try his sincerity in this sulness. And now behold this hastening upon him: God having thus fitted and qualified him, will now try him, try him like gold in the surnace of affliction. You may see matter gathering for this,

this, and the fire kindling in the next part of the Chapter.

Chap. 1.

Vers. 6. Nom there was a day when the sons of God came to present themselves before the Lord, &c.

Take this in the general from the connection of the two

Usually where God gives much grace, he tries grace much.

To whom God hath given strong shoulders, on him, for the most part, he layeth heavy burthens. As soon as Job is spoken of thus prepared, the next thing that follows is an affliction.

Now there was a day, &c.

And so we are come to the second main division of the Chapter, which is the affliction of fob, and that is set forth from this sixth Verse to the end of the 19. And lest we should conceive it to have come upon him by chance, it is punctually described four wayes.

1. By the causes of it. Vers. 6,7. &c.

2. By the instruments of it. Vers. 15,16, &c. 3. By the manner of it. Vers. 14, 15, 16, &c.

4. By the time of it. Verf. 16.

First, his afflictions are set forth in their causes, and that is done from the sixth Verse to the end of the twelfth. And the causes are threefold.

First, The efficient causes, and they were two.

1. The Supream and principal efficient cause, and that was God,

ordering and disposing the affliction of Job.

2. The subordinate efficient cause, and that was Satan; he was an efficient, but under God: Satan sound out other instruments and tools to do it by, but he was an efficient subordinate unto God. And the Text discovers him three wayes.

1. By his diligence in tempting. Verse 7.

2. By his malice in slandering. Vers. 9,10,11.

3. By his cruelty in solliciting the overthrow and affliction of

Secondly, We have the material cause of Job's affliction, or in what manner he was afflicted; and that is laid down, first Positively, in those words, All that he hath is in thy power; that is,

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his outward estate, that was the matter wherein he was afflicted. Then it is laid down negatively, in those words, Only upon himfelf put not forth thy hand. God doth set him out how far the affliction shall go; in the things that he hath thou shalt afflict him, but thou shalt not meddle with his person, with his body, or with his Soul.

Thirdly, The final cause of Job's affliction, and that is, the practical and experimental determination, decision or stating of a great question that was between God and Satan concerning fob's lincerity. God tells Satan that Job was a good and a just man; Satan he denies it, and faith that fob was an hypocrite. Now the determination of this question was the general final cause of Job's affliction. When on the one side God affirms it, and on the other side Satan denies, how shall it be tryed? Who shall be the Moderator and Umpire between them? Satan will not beleive God, and God had no reason to beleive Satan: How then shall this be made out? It is as if Satan had faid, Here is your Yea and my Nay, this question will never be ended or decided between us, unless you will admit some course to have Job soundly afflicted: This will quickly discover what mettal theman is made of; therefore let him come to the tryal, saith Satan. Let him, faith God; behold all that be bath is in thy power, do thy worst to him, only upon his person put not fort b thy hand. So that, I say, the general final cause of Job's affliction is the determination of the question, the decision of the dispute between God and Satan, whether Job was a sincere and holy man or no.

And all this (to give you the sum of those six Verses a little further) is here set forth and described unto us after the manner of men, by an Anthropopathy, which is, when God expresses himself in his actions and dispensations with and toward the world, as if he were a man. So God doth here, he presents himself in this business after the manner of some great King sitting upon his Throne, having his servants attending him, and taking an account of them, what they had done, or giving instructions and commissions to them what they shall do. This, I say, God doth here after the manner of men, for otherwise we are not to conceive that God doth make certain days of Session with his creatures, wherein he doth call the good and bad Angels together about the affairs of the world; we must not have such gross conceits of God, for he needs receive no information from them, neither doth he give

them or Satan any formal Commission; neither is Satan admitted into the presence of God, to come so near God at any time; neither is God moved at all by slanders of Satan or by his accusations, to deliver up his servants and children into his hands for a moment. But only the Scripture speaks thus, to teach us how God carries himself in the affairs of the world, even as if he sat upon his Throne, and called every creature before him, and gave each a direction, what, and when, and where to work, how far and which way to move in every action.

So that these six Verses following, which contain the causes of Jobs affliction, are (as we may so speak) the Scheme or draught of Providence, (that may be the title of them.) If a man would delineate Providence, he might do it thus; suppose God upon his Throne, with Angels good and bad, yea all creatures about him, and he directing, sending, ordering every one, as a Prince doth his Subjects, or as a Master his servants, do you this, and do you that, &c. so all is ordered according to his Distate. Thus all things in Heaven and Earth are disposed of by the unerring wisdom, and

limited by the Almighty power of God.

Such a representation as this we read in 1 King 22.19. where Micaiah said to Ahab, Hear thou the word of the Lord: I saw the Lord sitting upon his Throne, and all the Hoast of Heaven standing by him. And so he goeth on to shew how a spirit came and offered himself to be a lying spirit in the mouth of Ahabs Prophets. This is only a shadow of providence; there was no such thing really acted, God did not convene or call together a Synod of spirits to advise with (de Arduin Regni) about hard or doubtful cases; nor are wicked spirits admitted into his presence: only by this we are instructed and assured that God doth as exactly order all things in Heaven and Earth, as if he stood questioning or interrogating good Angels, men and devils, concerning those matters.

Having thus given some light about these six Verses in general, I shall open the particulars.

Now there was a day.

The Jewish Rabbins trouble themselves much to find out what day this was. They say it was the first day of the year. Others, that it was the Sabbath day. But I account it a disadvantage to a clear truth, when it is proved by an obscure text. The Sabbath hath

Verf. 6.

Ghost hath told us onely that there was a day, or a certain time.

When the Sons of God.

Hie locus aperto refellir. In Gen. 6. 2. The posterity of Seth (who were the visible Chysost. Church at that time) are called the sons of God. The unanimous Quinegat an-consent of all Expositors (I have met with) is, that here the sons of gelos unquam vocari filies Dei. Drus. Ot this Book. Some it may be will object against this Exposition that of the Apostle in Heb. 1.5. To which of the Angells said he

Read more of at any time, Thou art my Son? How then do you interpret here, this point cap, that the fons of God are the Angels, when as the Apollle hath ex-

2. 1. where prelt, To which of the Angels, &c.

verie is re-

peated.

I answer that the Angels are not the sons of God, as the Apostle there expresseth; they are not the sons of God by eternal generation; but they are the sons of God by temporal Creation, for so he speaks there, To which of the Angels said be, Thou art my Son, this day have I begotten thee? They are not the begotten sons of God, but they are the created sons of God. And the Angels are called the sons of God in three respects.

First, Because of their great and mighty powers therefore Eph.

1. 21. they are called, Principalities and Powers; far above Principalities and Powers, and Might and Dominions, that is, far above all Angels. They are called the sons of God, because they are like

God in power and dignity.

Then again they are called the fons of God, because they serve God as sons, chearfully, willingly, readily. They do not obey as slaves, as servants, as the best of servants, they obey better then the best of servants, they obey as children: they go about their work with filial and son-like chearfulness and delight.

Thirdly, they are called fons, because of the great priviledge that God doth vouchsafe them; he doth use them as his children, as his fons, they are his Courtiers, they are near him, always attending him, and continually see his face: they have the priviledge of sons.

Came to present themselves before the Lord.

Not that the Angels are at any time out of the presence of God, for Christ is express in that Math. 18. 10. Their Angels do always behold the face of my Father. But they are then said to

come

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come and present themselves before God, when they come upon fome special business, or upon some special occasion. As it is with us here upon the Earth, we are never out of the presence of God; for, Pfal. 139. Whither shall I go from thy presence? Yet when we come to pray, and are in other holy duties, we are faid to prefent our selves before God, and to draw near unto God; and God is said to draw near unto us at such a time, and yet God is ever with us, and we ever with him. So when it is faid here, that the Angels came and presented themselves before the Lord, it noteth only this, their readiness either to give an account of what they had done, or to receive directions from God what to do. The Angels are most willing to go about the service and work of God, and that is all that is here meant by their presenting themselves before the Lord, for otherwise they are ever in his presence, as Luk, 1.19. The Angel answered and said, I am Gabriel that stand in the presence of God, and am fent to speak unto thee. I am Gabriel that stand, he speaks in the present time, even now while I am speaking unto thee, I stand in the presence of God. The Angel while he goeth into the world, is not absent from God, he beholdeth the face of God always. The School-men have an odd distinction, they say there are affifting Angels, and there are ministring Angels: Those Angels that are affiltants stand always before God, and never are fent out about the world upon any occasion: Others are ministring spirits, as Heb. 1. 14. Are they not ministring spirits fent forth to minister for them who are the beirs of Salvation? This is school Doctrine. But there needs no fuch distinction of some to be affirting or attending, and some to be ministring Angels, for wheresoever they are, they are always in the presence of God: and their presenting themselves before God, notes only their preparedness to attend the Lords service in whatsoever he shall employ them.

And Satan came also among them.

That is, the chief of the evil Angels, as it is conceived. The word (Satan) fignifieth an Adversary, and so it is oftentimes applyed to men; as concerning Solomon, it is said, that while he did walk exactly with God, there was neither adversary nor evil occurant; the word in the Original is, there was no Satan in his Kingdom; and in the 1 King 11. 14. It is said, The Lord stirred up Satan an Adversary against Solomon; and that accusation which those wretches

nature.

wretches in Ezra 4. fent against the building of Ferusalem, is called Sitna, they sent Sitna an accusation or an opposing letter. It comes from the same root, any kind of opposition is called Sitna from Satan, who is an opposer. It is sometimes used more generally concerning any opposition, as the Augel that came to oppose Balaam, Num. 22. 34. I wist not (saith Balaam) that there was an adversary that stood in the way.

But how can it be faid that Satan should come among the

fons of God?

I said before that it was but an alkuding speech to the dealings of men in their sessions and assemblies, and there is no necessity to make every particular hold. We may conceive it thus.

Satan came also among them.

It is not said that the sons of God and Satan came and presented themselves before the Lord; Satan did not joyn himself in with them. Satan did not offer himself for any good service: but thither he came, being so ordered by the over-ruling power of God.

But can Satan come into the presence of God?

No otherwise then a blind man can come into the Sun: he comes into the Sun, and the Sun Thineth upon him, but he fees not the Sun. Satan comes so into the presence of God, that he is always seen of God; he is never so in the presence of God as to see God. It is question'd whether the lapsed Angels ever saw God at all while they stood; because if they had seen God, it is conceived that vision would have been their confirmation. But it is most certain that the lapsed Angels since their fall never saw God, nor ever shall; though it be faid here Satan came among the fons of God; you know what the Apostle Jude teacheth, That the devils kept not their place, but are reserved in chains of darkness against the judgment of the great day. We shall open that afterward, when we come to speak of his compassing the earth, how he doth compass the earth, and yet is reserved in chains of darkness. But I say, there is his seat, there is his place, and all that is spoken of him in this, doth not infer any the least glimpse or fruition of God or communion with the Angels. In regard of his nature, he is still a spirit; but in regard of his sin he is a misenable spirit, he hath lost his excellency, though he hath not his

nature. And being a spirit, he hath power to pass and repass, to go up and down the world, to ascend and descend at his pleasure (as

good Angels may and can) when God doth permit him.

We see here the good Angels are called the sons of God; in this learn, the priviledge of Beleivers, they partake with the Angels in this title; the Apostle saith, Behold what manner of love the Father hath shewed, that we should be called the sons of God; if you would know what manner of love it is, it is as great as the Angels in Heaven have: Christ took not upon him the nature of Angels, but hath given us the honour of Angels. Fallen Angels could not share with us in the benefit of Redemption, but we share with the Angels that stand in the priviledge of Son-ship. We are the sons of God as well as they, and in somewhat beyond them; they are created sons, but not (as we) adopted sons.

Came and presented themselves before God.

This should teach us to imitate Angels; this we pray for, That the mill of God should be done on Earth, as it is done in Heaven. The Angels always present themselves, they always stand before God, ready to do his will; We should be ever in the presence of God in this sence, that is, presenting our selves, standing as in the presence of God, ready to take and receive instruction, to do his will, whatever it is. Lord, what milt thou have me to do? is as it were the voice of an Angel standing before the Throne of God. It should be the voice of every soul, Lord, what milt thou have me to do? This is the presenting of the soul before God.

Then consider here who Satan was; Satan was as good in his Creation, as any of those who are called the sons of God. They are called the sons of God; and he is now called nothing but Satan an adversary. His condition was once as good as theirs. Note hence,

There is no created excellency, but if it be left to it felf, will quick-

ly undo it self.

These Angels were as good at the first as any of those that were here called the sons of God. They were not confirmed, they stood upon their own bottome, they fell and had no tempter at all; they turned about upon the freedome of their own will, and left their habitation (saith the Scripture.) There is no trusting to an estate out of Christ.

Further, note this, what was the difference between those fons of God and this Satan? only fin: one was as good as the other in the

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Crea-

creation; nothing else made an Angel a Devil, but only sin.

Sin despoils the creature of all its comfort and bonour at once.

Again note this; the Angel falling and becoming sinful, hath his name presently changed, he is called Satan, an Adversary, an adversary to God, an adversary to man.

He that is wicked himself will quickly be an adversary, an oppo-

ser of all goodness: no sooner a sinner, but a Satan.

Lastly, note this;

To be an opposer of good is to be conformable to the Devil.

The Devil is the Adversary, the Satan; and so proportionably, as any one is an opposer of good, so much of Satan, so much of the Devil he hath in him: therefore Christsaid to a chief Apostle, when he did oppose him in that greatest good of all, the working out of our Redemption in dying for us; get thee behind me Satan, Mat. 16. All opposition of goodness is a spice of the Devil. So the Apostle Paul, Act. 13. 10. when he speaks to Elymus the sorcerer, saith, O thou child of the Devil, thou enemy of all goodness. To be an enemy of goodness is to be the child of the Devil; it is the very character of the Devil. He is a Satan in respect of all goodness, and

good perfuns.

And furely (my brethren) if this be a character of the Devil and to be conformable unto Satan, how conspicuous is that conformity in this Age? How many thousands bear this mark of the Devil, not only in their hands closely, but in their foreheads openly? How many vifible walking Satans are there among us, enemies of all goodness, oppressors of all righteousness, oppofers of our peace, oppofers of our liberty, oppofers of the Gospel, opposers of Christ? These are all as so many Satansin the world, fo many enemies. Now is a time that Satans are let loofe in the world; the Devil now, if ever, works mightily in the hearts and spirits, in the hands and tongues of these children of disobedience. It becometh us then, that as there are many adversaries, and oppofers of goodness, to shew our selves Friends and Patrons to goodness. Christ hath many challenges, let him find some Champions. Now it is time to raise your spirits, not only to love the truth, but to maintain the truth; as it is the beight of wickedness, not only to do evil, but to oppose good; so it is the height of holiness, not only to do good, but to oppose evil. This is just to be on the contrary point to Satan; he doth wickedness

and opposeth good, let us do good and oppose all evil. To be a Satan against Satan is the glory of a Christian. Now set your selves against the Satans, be adversaries to that Adversary and all his adherents, so shall you approve your selves the friends of Christ.

Job 1. 7, 8.

And the Lord said unto Satan, whence comest thou? Then satan answered the Lord and said, from going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, hast thou not considered my servant Job, that there is none like him in the earth? a perfect and an upright man, one that feareth God, and eschemeth evil.

In the former verse we shewed you that great and glorious Session, the Lord with his boly Angels about him, and Satan too coming among them. In the verses following to the end of the 12. we have the business or acts of the Session recorded. God interrogates, Satan answers: Satan moves, God grants. This is the sum of all the business that passed in this Session, God puts two Interrogatories to Satan; one concerning his travels, or where he had been, vers. 7. The other concerning his observations, or what he had done, vers. 8.

In the 7. verse we have the first question, the Lord beginneth with Satan: And the Lord said unto Satan, whence comest

thou ?

Chap. I.

How the Lord speaks is a point almost unspeakable. There are many disputes about it, I will not stay upon them: only to open this, that you may take in all Scripture of the like kind wherein the Lord is said to speak. We must know, that as in Scripture God is said to have a mouth and a voice, alluding unto man by that common sigure; So likewise when the Lord speaks, we must understand it by the same sigure, it is but an allusion to the manner of men. God is said to speak, as men are said to speak; but God doth not speak as men speak, forming a voice by such organs or instruments of speech: but when the Lord speaks, it is M2

Mat. 3. 17.

either by forming and creating a voice in the ayr; so God is said to speak sometimes: As when Christ was baptized, there came a Voice from Heaven, Saying, This is my beloved Son, &c. So Job. 12. 28. There came a Voice from Heaven, Saying, I have glorified thee; which all the people heard founding in the ayr. Secondly, God is faid to speak, when he manifests and declares himself either to the spirits of men, or unto Angels who are spirits. God doth speak unto the spirits of men, sometimes without any forming of a voice: fo the phrase is usual in the Prophets; The word of the Lord came unto me; which is to be understood, that the Lord did fecretly reveal himself to the spirits of his Prophets, and not by any external audible voice; it was an inward, not an outward word. So when the Lord speaks unto spirits or Angels, be they good or evil Angels, you must not understand it of a voice formed or fashioned into audible words and syllables, but it is a manifestation or a declaration of Gods Will and Mind unto the Angels mind, good or bad, as God willeth. For the will of God to declare himself unto an Angel, is the speech of God unto an Angel. So much as God intendeth of his mind should be known to the Devil, is a speaking to the Devil. The intention of one spirit is as plain to another spirit, as the voice of one man is to another man, there is the very fame proportion. So here in this place where it is faid, the Lord faid unto Satan, this was only a manifestation of Gods will, as he willed unto Satan; God did manifest himself thus far to Satan, that it was his pleasure to know of him whence he came; this will was his speech.

To pass from the manner of speaking, we will look upon the matter spoken; And the Lord said unto Satan, Whence comest

thou? That's the first question.

This question is here put, not for information, as if the Lord did not know whence he came, as men usually question that they may be informed. But questions in Scripture (especially when the Lord putteth them) are to be understood in some of these sences.

First, To exact a confession from the mouth of the party. He said unto Satan, whence comest thou? not that he needed an information, but that he might receive a confession from the mouth of Satan. So he questioned Adam, Gen. 3. Adam, where art thou? Who told thee that thou wast naked? Hast thou eaten of the Tree whereof I commanded thee thou shouldst not eat? These questions were not to inform God, but only that Adam might

give a confession out of his own mouth concerning those things. So he questioned Cain, Gen. 4. Where is Abel thy brother? It was a question only to draw a confession from Cain of what he had done. There is a like question of Elisha to his servant Gehazi when he had run after Naaman, and had got a reward from him, 2 King. 5. 25. Elisha saith to him, Whence comest then? or where half thou been? He asked him this only to draw a con fession from him ; for faith he afterward, Went not my spirit with thee when the man turned again from his chariot to meet thee? He knew before where his fervant had been. God had revealed the thing unto him, only he questions him, to make him acknowledge it. So here the Lord questions Satan, Whence comest thou? that he might have a confession from himself. Though the Lord doth know all the actions, ways and thoughts of every Creature, yet God at the last will question every man, that be may judge every man

upon his own confession.

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Secondly, This question may be understood, as intimating a diflike of the thing, or of the bufiness that Satan had been about. Questions are many times put, not out of ignorance or nescience of what hath been done, but out of a diflike or abhorrence of the thing done. When the man or the thing is not approved, then God carrieth himself toward him and his action, as if he knew not what he had been doing, and he must have it out by confession. Thus Hiram, I King. 9. 13. puts the question upon Solomon, What Cities are these which thou hast given me my brother? He saw and knew before what Cities they were, but thus he questioned, because they pleased bim not, Vers. 12. In Hosea 8. 4. God is faid not to know that they fet up Kings: They have fet up Kings, but not by me; they have made Princes, and I knew it not: that is, I did not like them, I took no notice of them by way of approbation. So God questions about things, as if he did not know them, when he doth not like them; and we may conclude that this question holds out to us, Gods dislike of the wayes and works of Satan.

Thirdly, Questions, and this question may be understood in a way of objurgation or chiding. Satan whence comest thou? Thou hast been a tempting, thou art come now from Murthers, and Thefts, and Adulteries, and Blasphemies, from provoking men to all these wickednesses. As that question, Jonah 4. 4. was a chiding of Jonah, Dost thou well to be angry ? So, Whence comest thou? thou? As many times when you are angry with your servants, you ask, where have you been? there is a reprehension in the question: So God full of wrath toward Satan, saith, whence comest thou? thou bast been doing all the mischief thou canst abroad in the world I am sure.

Lastly, For the better conceiving of the matter of this question proposed, whence comest thou? there is more to be understood then is expressed; for God doth not only enquire here concerning the places where he had been, but concerning the business and the work which he had done, all is included in it. Whence comest thou? what hast thou been doing in the world? What hath thy business been abroad? every man, every creature, every Angel, good or bad, must give an account of themselves unto God. So much of the Lords question. Now let us examine Satans answer.

Then Satan answered the Lord, and said, from going to and fro in the earth, and from walking up and down in it.

If I am enquired (faith Satan) whence I come, I answer, I come from walking up and down in the earth, from going to and fro in it. Here again it may be doubted how Satan speaks to the Lord, as before it was about the Lords speaking unto Satan. The speaking of Satan and all spirits, is according to the manner before explained of Gods speaking. Then Angels speak one to another, or unto God, when they direct or intend fuch or fuch things to be known. As a thought, a conception in the mind, is a word in the mind: So the directing or putting forth, or an intending to put forth that word or that thought, is the speaking of the mind; then the mind speaks. As we know in our selves, a man meditates, he conceives such and such things, he forms them all in his spirit under some words into such notions: And he can put forth these by desires, though he doth not speak. And so we are said often in Scripture to speak unto God in our hearts, when the mouth doth not speak at all, as Moses, Exod. 14. 15. is faid to cry unto God: that was nothing but the directing, or actual intending of fuch and fuch lecret defires unto God; that was a crying unto God. Soit was said of Hannah (1 Sam. 1. 13.) that she Spake to the Lord in her heart. After this manner do Angels and Spirits speak. As we can speak to God in our spirits, by our hearts, when we intend or lift up such and such thoughts unto God; so they speak in the same manner, by making known and revealing-

so much of their minds to God, as they defire he should take notice of: For if a man have such and such thoughts, and only reserve them to himself, he is said to speak to himself, to speak within himself: So Angels, though they have such and such thoughts, they do speak to themselves, and not to God, while they keep those thoughts within themselves: however God knows them all before, yet an Angelis said to speak no more to God, then he doth intentionally and obedientially (as some express it) make known and declare to God his defire, that God may take notice of it. So here Satan answereth and saith unto God, or he speaks to God these things, that is, he doth actually intend that God should know thus much of him, what he hath been about, that he was come now, From going to and fro in the earth, from walking up and down in it.

From going to and fro, &c.

It may be doubted, how Satan can be said to go to and fro in the earth, and to walk up and down in it, whereas it is express in the Epistle of Jude verse 6. that the Angels which kept not their first estate, but left their own habitation, be bath reserved in everlasting chains under darkness unto the judgement of the great day. Now if Satan, if the Angels that fell, be in chains, and in chains of everlasting darkness, and referved unto the judgement of the great day, how doth Satan here speak of himself as being at liberty, going to and fro in the earth, and walking up and down in it?

I answer, That though the Devil goeth up and down, yet he is ever in chains. He is in a double chain, even when he goes and circuits the whole earth abroad, he is in a chain of Justice, and in a chain of Providence. He is in a chain of Justice, that is, under the wrath of God; and he is in a chain of Providence, that is, under the eye of God; he can go no further then Gods gives him leave, then God lets out and lengthens his chain. So that still he is reserved under chains, even chains of darkness, when he goes abroad he

goes like a prisoner with his fetters upon his heels.

But it may be here enquired further, if Satan be thus under the wrath of God, and be a condemned spirit, if he be in such darkness, how can he intend or attempt, plot or execute those deligns of temptation for the overthrow of fouls, and disturbance of the Churches of God throughout the world? Will not such torment

and horror of darkness, disable and unfit him for such curious methods of doing mischies? can he have his thoughts upon any thing

but upon his own woful condition and miserable estate?

For this likewise (to clear it) we may conceive, that Satan although he be at the present under the wrath of God, yet he is not under the fulness of the wrath of God; he is not yet in extremity, he is not yet in that degree of judgement which hereafter he shall receive. Satan is now as full of discontent as he can be, but he is not fo full of torment as he can be. This we fee expresly in Mat. 8. 29. where the Devils say to Christ, Art thou come to torment us before our time? as noting that there will be a time wherein they shall have more torment, their fill of torment; such torment, as what they now endure, compared with it, may pass for no torment, if not for pleasure. Then they shall drink the very dreggs of the Cup of Gods wrath, now they do (as it were) but fip or tast it. The Devils, though they are already cast down from their glorious estate, yet they are not cast into such a woful state as hereafter they shall be; therefore they may walk up and down in the world, and unceffantly fet themselves about the destruction of others.

For the words, From going to and fro in the earth, and from walking up and down in it. Satan here speaks like a Prince, therefore some conceive, that this is the Prince of devils that is here mentioned in this Text; Beelzebub the chief of the devils; for here he speaks of himself as some great Prince that had gone about his Countries to view his Provinces, his Kingdomes and Cities; I come saith he from visiting my several places and Dominions, I come from going to and from in the earth, and from walking up and down in it.

These expressions are not to be understood properly: for properly spirits, such as Satan is, cannot be said to go or to malk: Aspirit moveth, that is proper to a spirit: but properly a spirit doth not walk or go, that is proper only to bodies: But the word which we translate, from going to and fro, is translated by some, from compassing the earth, or from compassing about in the world, and then it is proper; the Original signifying to compass or circuit

about by any kind of motion, as well as by doing.

Further, For the understanding of Satans going to and fro in the earth. We must not conceive that this is all that Satan doth, to walk up and down in the world, to go to and fro: he is no idle Peripatetick.

patetick, but by going to fro in the earth is noted,

First, The exact discovery which Satan makes of all things in the earth. For the word [Shnt] fignifieth to enquire, to fearch diligently into a thing. It is not a bare going about, but it is a going about as a spie, to search, to enquire, to observe and consider proprie of atdiligently all things as one passeth along. The same word is used tente discur-(Dan. 12.4.) for discoursing, we translate it thus, Many shall run vere, circumto and fro, and knowledge shall be increased: now, we may won-spicere to exder how knowledge should be increased by running to and fro, up plerare. and down: they that would increase knowledge, thould rather fit still and consider, and debate things; but the word (so some translate it) signifies to discover or dispute of things, they shall discourse or go about to enquire into things, and knowledge shall be increased. Thus Satans going to and fro in the earth, is a discourfing upon every thing, a disputing upon every point and perfon: he doth as it were debate every mans condition as he goeth, and every mans estate, every mans temper, and every mans calling: he considers what is fittest to be done against him, and how he may affault him with greatest advantage. That is the running or going to and fro which is here meant in the Text, it is a going to and fro to increase his knowledge, and inform himself of all things as he goeth. The same word is used concerning the good Angels, Zech. 1. 10. It is faid there, that they were fent to malk to and fro through the earth; it was not a bare passing through the earth, but a curious observing and prying into all things as they went: we translate it a walking to and fro, but it is a walking so, as to bring God in intelligence; for these were sent out as Christs intelligencers, to bring him in a report of the state of things abroad, for so there in the vision it is exprest after the manner of men; though Christ needs none to inform him about the estate of his Church and people, yet he alludes to the custome of Princes, who maintain Intelligencers in all Courts and Kingdomes, to advise them how the affairs of other Nations are transacted. The very fame Original word is used of God himself, (Zech. 14. 10.) The eyes of the Lord run to and fro through the whole earth; he is his own Intelligencer, exactly discovering and taking notice of every thing that is done in the world. So then, this is the meaning, I have been going to and fro in the earth, saith Satan, that is, I have fully and throughly taken notice of all passages, of all persons in all places, of all conditions and forts of men; that is the thing I have N 2

Vers.7.

have been doing; Thus Mr. Broughton translates, From searching to and fro in the earth, noting his exactness of enquiry in his travels.

Then secondly, it noteth the unkindness of Satan. He is an unquiet, a restless spirit, being cast out of Heaven he can rest no where. A soul that is once displaced and out of the savour of God, hath no place to repose in afterward. Now saith he, all my business is walking to and fro, going up and down, Satan hath no rest. As the sentence of Cain was, Gen. 4. when God had cast him out of his presence, thou shalt be a fugitive and a vagabond, thou shalt do nothing but run up and down the world as long as thou livest. Satan is such a sugitive, a vagabond, one that runs up and down in the world, he is an unsetled, an unquiet spirit, They who are once departed from God, can never find rest in any creature, but running to and fro is their condition and their curse.

Thirdly, Some understand it thus, that Satan makes (as it were) a recreation of his tempting and drawing men to Hell. Satan cannot possibly in a proper sence, take any comfort or be refreshed, but as one doth well express it, he himself being lost, undone and damned, seeks to comfort himself by undoing and damning others. It is a joy to some to have companions in sorrow. All Satans delight (if we can conceive he hath any delight) is in this, in making others as bad and miserable as himself. Therefore it may be he calls his trade of seduction and destruction, malking

up and down in the earth, as men are said to walk up and down for refreshing and recreation; he speaks of it, not as of some toil-

fome hard journey, but as of walking for delight: But I conceive the former to be more proper.

Take two or three Notes from this.

First, Here we may observe, That there is no place in the world that can secure a man from temptation, or be a Sanctuary from Satans assault. For Satan goeth to and fro through the earth, he is an ubiquitary, he stays no where, but runs every where. It is the folly of Popish Votaries, that think to shut themselves up in walls from the temptations of Satan; Cloysters are as open to Satan as the open field. Satan walketh to and fro through the earth.

Secondly, we may note here the monderful diligence of Satan, Satan is very active to do mischief, He walketh to and fro, As
Peter

Ipfe perditus perdendis bominibus folatia quarit.

Peter expresseth it, 2 Pet. 5. 8. He goeth about as a roaring Lyon, feeking whom he may devour. There is his diligence, and there is his intent. Satan speaks nothing of his intent here, he conceals that, he speaks only as if he went about like a pilgrim walking through the earth, his main business, that he went about; to devour souls is kept in silence; but the holy Ghost unmasks him, and discovers the delign of his walking to and fro, He feeks whom he may devour. If Satan be thus diligent going about to tempt, we ought to be as diligent, standing alwayes upon our watch, to prevent his temptations. Mr. Latimer in one of his Sermons, where he taxes the Clergy, especially the Bithops of those times for their idleness, proposeth to them the example of the Prophets, and Apostles, and of Christ himself, their diligence in going about to preach should quicken those idlers: but (faith he)if you will not follow their example, follow the example of Satan, he goeth about in his Diocefs to and fro continually. Take example from him in doing evil, how to do good: we may take example thus far from Satan, to be as forward to do good, as he is to do hurt, to be as watchful against him as he is watchful against us. If this be his business to go to and fro through the earth, and his intent be to devour fouls, then where-ever we go in the world up and down, we ought to be careful to keep out our own fouls, and gain the fouls of others.

Thirdly, We may observe from it, that Satan is confined in his business to the earth, he can get no further then the earth, or to the ayreal part; he is called the Prince of the ayr. Satan being once cast out of Heaven can never get into Heaven more. There is no tempter in Heaven, there is no Serpent shall ever come into the celestial Paradise; there was one in the earthly Paradise, but there shall never be any in the celestial. Therefore when we are once beyond the earth, we are beyond the reach of all temptations, we are then at rest from Satans snares and practices, as well as from

our own labours.

Let us now consider what the Lord replieth, or his second question to Satan. Well, thou hast been walking to and fro in the
earth, saith God, Hast thou considered my servant fob? Tell me,
hast thou taken notice of such an one? Hast thou considered? The
word is, Hast thou put thy heart upon Job? So it is word for
word in the Original, hast thou laid fob to thy heart? Hast thou stavoice of
seriously, fully, and exactly considered my servant fob? And so it is rendred out of the Septuagint, Hast thou attended with thy using.

N 3

mind upon my servant Job? To put a thing upon the heart, is to have serious and special regard to it; as when the Scripture speaks of not putting a thing upon the heart, it noteth a flighting and neglecting of it. When the wife of Phineas was delivered, and

1 Sam. 4. 20. they told her that she had brought forth a son, the Text faith, she answered not, neither did she regard; the Hebrew is, neither did she fut her heart upon it: The same word is here in the Text. Thus Abigal speaks unto David, As for this son of Belial, let not my

18am. 25. 25. Lord put bis heart upon bim, or (as it is translated) let not my Lord regard this man of Belial; take no notice of such a one as he is, he is a fool, name and thing, do not regard him, do not put him upon thy heart. There are divers such expressions where puting upon the heart is expressed by regarding, and not putting upon the heart, by not regarding. Then here, hast thou put Job upon thy heart? that is, hast thou seriously weighed and considered Job? As if God had said, I am sure in thy travels and wandrings about the world, thou couldst not chuse but take notice of Job, he is my jewel, my darling, a special man among all the sons of men: He is such a spectacle as may justly draw all eyes and bearts after bim: when thou walkedst, didst thou not make a stand at Job's door?

Psal. 34. 15.1 cannot but look upon bim my felf and consider bim, therefore Surely thou bast considered bim. The eyes of the Lord are upon the righteous, and his heart upon them too. A wicked man bath not the eye of God, a godly man bath his heart, and shall have it to all

eternity. The fum is,

This question teacheth us, That amongst all the men that dwelt on the face of the earth, Job was the most considerable.

Hast thou not consideredmy servant Job?

It is as if one should fay to a man come from this City into the Country, were you at Court, or have you feen the King ? because he is the most eminent and considerable person. So God here speaks to Satan upon his account of walking about the earth, hast thou taken notice of fob? A godly man is the most considerable man in the world. But then you must put your beart upon him, not your eye only, for then, as it was faid of Christ, (Ifa. 53. 3.) you may perhaps see no beauty in bim : His inside is the most considerable thing in the world. As a wicked man is the most unconsiderable, not worthy the looking unto, though he be never so

2 King 3. 14. great, as Elisha said to the King of Israel, Surely as the Lord of

bosts liveth, before whom I stand, were it not that I regard the presence of Jehosaphat King of Judah, I would not look toward thee nor see thee: thou art not a man saith he, that deserveth so much as to be looked upon; A godly man is therefore described Pfal, 15. 4. to be one, in whose eyes a vile person, a wicked man is despised.

But secondly, in reference to Satan. Some read these words not by way of question, but by way of affirmation, thus; thou hast confidered my fervant Fob. Thou hast been abroad in the world, furely then thou hast taken notice of my servant Job, thou hast confidered him; that is, of all men in the world, thou halt fet thy felf about Fob to tempt him and to try him: when thou camest to Fob's house, there thou madest an assault, there thou tryedft the uttermost of thy strength to overcome him; thou consideredft him, what to do against him, how to overthrow him : and tell me, hast thou not found him a tuff peice? didst thou ever meet with fuch an one in the world before? To confider a thing is to try all wayes how to gain it, or how to compass such a thing: as Samuel 1 Sam. 9. 20. faid to Saul when he was feeking his fathers Affes, As for thine Affes that were lost, set not thy mind on them; that is, do not trouble thy felf, do not beat thy brains to confider which way to go to find them, or where it is most probable to get them. So here, thou hast set thy mind or considered my servant Fob, that is, thou hast beat thy brains, and fet all thy witson work what course to take with greatest advantage to destroy my servant Fob.

Take the words in that fence, and they yield us this instruction; That Satans main temptations, his strongest batteries are planted against the most eminent Godly persons. When Satan sees a man that is eminent in grace, against him he makes his hottest and subtilest assaults: he sets his heart upon such a man, yea and vexeth his heart too about him. Satan is most busie at holy duties (One said, he saw in a vision ten devils at a Sermon, and but one at a Market) and about holy persons. As for others, he doth not trouble himself about them, for they (as the Apostle shews) are led captive by the devil at his will; if he doth but whiftle (as it were) 2 Tim. 2.26. they easily follow him and come after him presently, so that he needs not fet his heart or vex himfelf about them. But when he cometh to a fob, he fets all his wits and all his strength awork, bends all his thoughts to consider what course to take to affault such a strong hold of grace: If he can get such a man down, then there

is triumph indeed, he fings victoria. Then (if we may so speak) . there is joy in hell: as there is joy indeed in Heaven at the conversion of a sinner; So there is a kind of joy in bell, when one sins that is converted. If any thing can make the devils merry, it is this, to give a godly man the foyl; they fee he is pall their reach to destroy him, yet if they can blemith or disgrace him, if they can but trouble and disquiet him, this is their delight. Hence it is that General Satan with his legions of darkness, those infernal, spirits, encamp about such persons with deadly hatred. As when an Army meets with a strong Castle, or City, they slit down and there consider what course to take for the besieging and gaining of it.

. Hast thou considered my servant Job?

The title which God gives Fob is very observable, My servant Fob. A Servant (you know) is one, that is not at his own difpose, but at the call and beck of another; so the Centurion describes a servant; For (saith he) I am a man under authority, and I have servants, and I say to this man go, and he goeth, and to another come, and be cometh. Servants are at the word of another, they are not (sui juris) in their own power, therefore Aristotle calleth Servants, living tools, or living instruments, breathing instru-Zavra cefava ments, because they are at the will of another, to be used and imployed at the discretion of their Master. Here God calleth Fob his servant: And he calleth him so, First, by way of distinction or difference; my servant, that is, mine, not his own; many are their own fervants, they ferve themselves, as the Apostle saith, They serve not the Lord fesus, but their own bellies; they serve their own lusts, divers lusts and pleasures; Fob is not such an one, he is my servant.

Rom. 16.

Many are Satans servants; as if God should have said to Satan there; Satan thou hast gone about the world, and thou hast found a great family of thine own, thou hast found many servants in all places, but hast thou considered my servant? There is one, I am fure that oweth thee no service, and by his good will, will do thee

none; hast thou not found my servant?

Some are the servants of men; but Job is my servant; not a servant of men, to subject himself to their lusts, either for hope or fear. He is not (as the Apostle speaks)the servant of men (in that sense) to please men, with sinning against and provoking God.

Secondly,

Secondly, Myservant, by way of special right and property; so 786 and all godly persons are called Gods servants: First, by the right of election they are Gods chosen servants, as Paul is called a chosen veffel, that is, a chosen servant, to carry the name of God. 2. They are Gods servants by the right of purchase; my servant whom I have bought and purchased: So in 1 Cor. 6. You are bought with a price, be not the servants of men; that is, you are bought with a price to be my servants, therefore be not the fervants of men in opposition to me, or to my differvice in any thing. So Job was Gods servant by way of purchase. God buyeth every one of his servants with the blood of his Son.

Thirdly, My fervant, by way of Covenant . Fob was Gods Covenant-servant, God and he had (as it were) sealed Indentures. Job entered into Covenant with God, that he would perform the duty of a servant; and God entered into Covenant with him, that he should enjoy the priviledge of a servant. Now that which is

Gods by right of Covenant, is his by special right.

Then again, We may further understand this, and all such like expressions: When God faith, my fervant, he doth as it were glory in his fervant. God speaks of him, as of his treasure, my servant; as a man doth of that which he glorieth in. As the Saints glory in God, when they use this expression, My God, and my Lord, my Master, and my Christ, this is a kind of glorying and tryumphing in God. So this expression carrieth such a sense in it, Hast thou not considered my fervant Job? There is one that I have honour by, one that I rejoyce and glory in, one that I can speak of with much more then content, even with tryumph, my servant Job: There's a man.

It is a mans honour to be Gods servant, and God thinks himself bonoured by the service of man. It was once a curse, and it is a great curse still to be the servant of servants, as it is said of Cham; Gen. 9. but it is an honour, the great bonour of the creature, to be a fervant to God. He that is a servant of Christ, is not only free, but noble. And Christ reckoneth that he hath not only work done him, but houour done him by bis willing people, and therefore he glories in

any fuch, my fervant.

My Servant Job.

There is somewhat also to be considered in that. When God speaks of his people by name, it noteth two things in Scripture. First, A special care that God hath over them.

Secondly, a special love that God hath to them. John 10.3. He

He calleth his own sheep by name; this noteth a special care Christ hath of his sheep, and a special love that he beareth to them. So Isa. 49. 1. The Lord bath called me from the womb, from the bowels of my mother bath he made mention of my name: It noteth the special care, and the special love that God had of, and bare to Christ. See it eminently in that place, Exod. 33.12. where Moses speaks thus unto God, Tet thou bast said, I know thee by name: now what it is to know by name, is by way of Exposition added in the end of the verse, And thou bast also found grace in my sight. So that to be known by name, is in a special manner to find grace in the sight of God; when it is said here, My servant Job, it shews that God did take an extraordinary care of, and did in an extraordinary manner love Job, above all that were upon the earth.

There is a great deal of difference between these two expressions; to know the name of a man, and to know a man by name. It is a truth, that God knoweth all your names, and the names of all the men in the world, but he doth not know all by name. Therefore the Scripture assures us, that God hath the names of none written, but the names of his own, as Moses saith in the former Chapter, If thou wilt not forgive the sin of this people, blot me, I pray thee, out of thy Book which thou hast written. Thou knowest me by name, my name is written in thy Book: So Luk. 10. Christ bad his Disciples that they should not rejoyce so much that they had the spirits subject unto them, but in this they should rejoyce, that their names were written in Heaven.

names were written in H

Note from hence,

That God doth take care of bis elect children and servants in a special manner above all other men in the world. The names of Princes, or Emperors, or Potentates, if they belong not to God, are not vouchfafed a place in his Book; but the names of the meanest of his Saints, are recorded for ever, and shall be had in everlasting remembrance.

Hast thou not considered my servant Job, that there is none like bim in the Earth? &c.

We read before at the end of Vers. 3. that Fob in reference to his riches was the greatest of all the men of the East: Now he goeth beyond that, in reference to his holiness, he is the greatest upon the Earth, there is none like him in the Earth.

This

This we may understand first as a cause or reason why Job fell under the special consideration or observation of Satan, Hast thou not considered my servant Job, because (so some render that particle) or in as much, or for that, there is not the like to him in the Earth? As if God should fay, there is reason why he must needs be taken into thy consideration; because there is not suc another man as he in the Earth. You know that a man is quickly taken notice of, when there are none like unte him, in the place or company where he is. If a man walk in the streets, or come into a house, who is of an extraordinary tallness, some will ask the question, did you not observe such a man, for there was never a man in the company, never a man in the street so tall as he? So one that is extraordinary in beauty, or extraordinary in rich apparel, every one hath an eye upon fuch. The reason why many are observed, is, because they are not like to others, they are beyond others in quality or in habit. So here, Hast thou not considered my servant Job, that there is none like unto him in the Earth? thou must needs take notice of him.

Or again, it may be understood thus; as the matter which, Satan should consider and observe in Job, Hast thou not considered my servant Job, so, in this thing, that there is not a man upon the Earth like to him? Hast thou not taken notice of this in him? Thou who hast looked over all men, and hast (as it were) sisted all mens manners, hast thou not observed thus much, That there is not such a man upon the Earth as Job? Hath not that fallen under thy observation?

So now in the words (there is none like him) there is a fecret advancing of the praise of Job. For there is nothing that can be El quasi quasipoken more to the praise of a man then this, to say, that there is dam Aposopesis none like him. Though you say no more, you have said all. As the maximarum Scripture (we know) fets forth the wonderful praises of God, Exod. 15. 11. Who is like unto thee, O Lord, amongst the Gods? who is like thee? Which is resolved into the negative, there is none amongst the gods like unto thee, there is none like unto thee. This is the high praise of God, Mic. 7. 18. Who is a God like unto thee, that pardoneth iniquity? It is the highest commendation of God to say, there is none like him, to set him above all creatures. In like manner here in the Text, when it is affirmed, That there was none like Job; this setteth him up in all praises and excellences to the highest: though particulars be concealed, ye, whatso

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ever

Chap. I.

ever may make for the honour of a man is included in this, that there is none like him.

But how should we understand this of Job, that there was none

like to him upon the Earth.

We must understand it not only in reference to wicked men, that there was no meer natural man, no wicked man like unto him: as if God had faid to Satan, there is none in the Earth which is thy inheritance, no earthly man like my fervant lob; look over all thy fervants thou half not fuch an one in the Earth. That's too low. We will take it therefore in reference to all the Saints that were then upon the Earth, there was not such a godly man upon the Earth, none like unto him; and then we must expound likeness by a distinction. There is a double likeness there; there is a likeness of quaty, and there is a likeness of equality. When it is said here that in the Earth there was none like fob, you must not understand it of a likeness of quality, as if there were no man that had such qualities as fob had: for all the Saints that are in the Earth, have the same kind of qualities, they are all alike in the main, and in the general; namely, in the conformity of their nature, to the will of God, which is holiness, that is the general quality; and thus all the Saints upon the earth are alike: there is not any man can have any other likeness upon him then this, it is impossible. I say in this regard, the meanest and lowest Saint upon the Earth, is like to the highest and greatest Saint upon Earth: yea, not only so, but the meanest Saint upon Earth, is like to Jesus Christ in Heaven, in regard of quality; he hath the same quality, the same nature, he is made partaker of the divine nature: And the Apostle Paul exhorts the Philippians, Let this mind be in you, which was also in Christ. The meanest Saint hath the same mind and the same quality in reference to his new nature that is in God himself or in Christ, he is like to God, God begetteth all his own Children in his own likeness. But in regard of the likeness of equality, thus 70b was such a man as there was none like him in the Earth; no man like him in the degrees of those qualities, they were not equal to him in this or that or the other grace. Fob was a man above them all. As we know it is with wicked and natural men, all wicked men upon the earth are as like one to another as can be; As face answereth to face in Prov. 27: 19. water, so doth the heart of man to man, the heart of one natural man to the other: but yet there are some wicked men so wicked, that there is none like them in the Earth. We have the very fame

3 Pet. 1.4.

Phil, 2, 5.

words

words applied to Abab in wickedness, 1 King. 21. 25. But there was none like to Ahab, which did sell himself to work wickedness in the fight of the Lord. None like unto him, not I say (as in the former)that there were no wicked men that had the same sinful qualities, for all have the same sinful qualities, but there was none like him in equality of wickedness Ahab was a none-such, he was a Giant in wickedness, none were grown to such a stature of wickedness as Abab. In the same manner we must understand this concerning fob, none did reach to him in the equality of his graces, inthe stature of the inward man, Job hadout-grown all the world in

grace at that time.

Yet a little further, for the understanding of this: we find sometimes when the Scripture faith of a man, that there is none like to bim, the speech is to be restrained to some one particular. And it may be a Question whether we are to understand this of fob's preheminence in the general, or in regard of some one particular grace? We read of Solomon, that there was none like him, Neb. 13.26. Among many Nations was there no King like bim, who was beloved of his God. There was no King like to Solomon; but he restrained it to this, who was beloved of his God, no eto whom God did so much communicate himself as to Solomon, none like to Solomon in wisdome and knowledge, in those revelations and intimate communions that God had with him; he was as it were, Gods darling, as his other Name Iedediah importeth. Then it is faid of Hezekiah (see another instance) 2 King. 18. 5. That be trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Judah. Now this we must understand of some one particular especially, that is, of bis trusting in the Lord; in regard of his trusting so firmly in God, he went beyond all the Kings that came after him, there was none did so perfectly trust in God: for it is said, he brake in pieces the brazen Serpent that Moses had made, and stamped it to powder, trusting in the Lord. Though some of his counsellors might tell him, If you do those things, you may bring a world of trouble upon your self and the Kingdome; if you change these ancient customs, you 2 King. 18.4. will make your people mutiny; this serpent was of God, it was made in the wilderness, &c. Yet saith he, I see it is abused to Idolatry, I care not for all that you fay, I will trust in the Lord however it go. Here was an high, an unparrallel'd act of confidence. Yet afterward it was faid concerning Josiah, 2 King. 23.25.

That

That like unto him there was no King before him, that turned to the Lord with all his heart, and with all his foul, and with all his might. Here it is faid after Hezekiah, that Josiah was such a King as there was none before him; and it was said of Hezekiah that was before him, that he was such a one, that after him there should be none like him. How shall we reconcile these two? onely by applying those expressions to such and such particulars. Hezekiah was such a man, as there was no King after him for trusting in God; and, Josiah was such a man, as there was no King before him for desire, care, and zeal in reforming the Church of God. Josiah's Reformation was the most perfect reformation that was made by all the Kings of Judah, and so in that particular, in regard of his great zeal for God, there was no King before him, like him. How shall we understand this then concerning Job?

I answer, In two Conclusions. First, When it is said, there was none like to Job, we are to understand it in reference to that generation. Doubtless God had as great ones in grace as Job both before and afterward: Noah and Abraham before him, were eminent ones; and afterward, Moses, and Joshua, and David, and Samuel. But take Job in the Time and the Age wherein he lived, so there was none like unto him in equality, we may understand it so; For Job is conceived to be in the darker Times, between Abraham and Moses, about the Time that the people of Israel were in captivity in Egypt; so that in reference to that Time Job lived in, he was the only man, the chief man, the greatest for grace in that Age: As it is said of Noah, he was a just man, and perfect in his generations, he was the justest man of all that Age, the most rightcous of all that generation; so was Job

in his.

Secondly, Wemay understand it, not only concerning some particular grace wherein he was most eminent: Although it be a truth, That he had one grace, for which he was cryed up in Scripture, more then for others, to wit, Patience; have you not heard of the Patience of Job? But we may take it for the iwhole latitude of Job's holiness and graces, and there was not at that time such a man upon the Earth as Job: Aud so God himself seemeth to expound it; he doth not considered my servant Job, that there is none like him in the Earth? a perfect and upright man, one that feareth God

God, and eschemeth evil? God addeth this by way of Exposition, what he meaneth by a man to whom there was none like, who had no match upon the Earth. In those words the whole sum of god-liness is comprized; whatsoever goes, or may be conceived to go toward the making up of a godly min, fills under one of those four members. And God saith there is none like him, take him in any or in all these.

I shall only give you two or three brief observations from

hence. There is none like unto bim in the Earth. Learn,

First, That God hath servants of all statures and degrees. All his servants come not to the like pitch, to the like height, here is one that is beyond them all, My servant Job, not a man like him

upon the Earth.

Secondly, Note this, We ought not to fet up our Rest in low degrees of grace, or content our selves to be like others in grace: We should labour (if it be possible) to go beyond all others in Grace. It did not satisfic fob that he had gotten to such a degree, to fuch a frame and temper of heart, to fuch a course of holiness, as his Neighbours or Brethren that were good had attained unto, but he laboured to go beyond them all; Not such a man upon the Earth as Job. It is an holy ambition to labour to exceed all others in grace and goodness. We have a great many in the world that defire to be forich, as none should be like them; to be so gay in their apparel, as none should be like them; so beautiful, as none should be like them; but where are they that defire and indeavour to have such a portion or stock of grace, that none should be like them? To be above others in holiness, as Fob was? True grace never refts in any degrees or measures of grace, but labours to increase: he that hath any grace, would have more: do not think it enough when you are like others; you ought to labour to be beyoud others.

Then see the Character that God giveth of Job, A perfect and

upright man, one that feareth God and eschemeth evil.

These have been already opened in the first Verse, and these are but a report of the History beforegoing, therefore I shall not need to stay upon this place; only take these two Observations from it.

The first is this, God hath a perfect character of every soul. He knoweth fully and clearly what the tempers of your hearts and spirits are; just as the history and relation of Job was, such is Gods Testimony of him to a tittle.

Secondly,

Secondly this, God will give to every man a Testimony according to his utmost worth: God will not conceal any of your graces, or obscure your goodness, he will make it known to the world to the full, what you are. When God cometh to give Testimony, he giveth it fo, as his Saints can never lose by it. Oftentimes man gives a Testimony short of his Brothers goodness, and draweth a curtain before another mans worth; but God will draw the curtain quite back, and unvail every Soul to the whole World. You shall fee and hear a Testimony from God before men and Angels con cerning your felves to the uttermost, what you are in all godly and gracious perfections.

Job was an excellent man, a man commended indeed, who was commended of God: As the Apostle concludes it, not be that commendeth himself is approved, but be whom God commendeth. It is good for us to have our Letters testimonial from God, to have our Letters Commendatory from Heaven. It is not what a man saith in his own heart, what he flattereth himself; it is not what your Neighbours or others flatter you, and fay of you, but what God faith of you, what Testimony he giveth of you. He is not approved that commendeth himself, or that other men commend only, but he whom the Lord commendeth. And if God (peak well of us, no matter though all the world be filent, or flan-

JOB 1.9, 10, 11.

Then Satan answered the Lord and said, doth Jub fear God

for naught?

der.

Hast not thou made an bedge about him, and about his bouse, and about all that be bath on every side? Thou hast blessed the work of his hands, and his substance is encreased in the Land.

But put forth thine hand now and touch all that he hath,

and be will curse thee to thy face.

IN the former Verse Job recieveth Testimony from God himfelf; in this, though Satan cannot deny it, yet he calumniates, and mis-interprets what he cannot contradict. Satan grants in-

deed

deed that Job fears God, but the latter words embase the former, and fasten infincerity upon all his services. Doth Job fear God for nought? Fear is worth nothing, unless in this sence it be for nought. I have already shewed you what it is to fear God, I shall now clear the other term, and shew how much evil Satan charges Job with, when he questions, Doth Job fear God for nought?

Satan accuse the with a question, Doth Job fear God for nought? The question may be resolved into this accusation; Job doth not fear God for nought. The word which we translate for nought,

hath a three-fold sence from the Hebrew.

First, Some render it in vain, Doth Job fear God (frustra) in vain. We are then said to do a thing in vain, when we cannot attain the end which we propose in doing of it. The Egyptians belp in vain; that is, they cannot procure that salvation and deliverance which was desired or intended; and so the sence here may be, Doth Job fear God in vain? No, he doth not, he hath his end, he looked for riches, that he intended in taking up the service of God, and that he hath attained.

Secondly, It is interpreted by mithout cause, Doth Job sear God mithout cause? so the word is translated, Psal. 35.7. where David complaining of his enemies, saith, Without cause have they hid for me their net in a pit, which mithout cause they have diged for my soul: As if he should say, I never gave them any cause why they should lay shares for me, I never wronged or hurt any of them. According to this sence, when Satan saith, Doth Job sear God for nought? namely, without cause, it is as if he had said, the Lord hath given Job reason enough, he hath given him cause enough to do what he doth; Job seeth reason in his Flocks, and in his Heards, in his many Children, and in his great Houshold, in his Substance, and in his honour; he seeth reason in all these, why he should fear God, and be a very obedient servant, having so bountiful a Master. Doth Job sear God mithout cause?

Or thirdly, The word is translated by Gratic (as we express it,) to do a thing gratic, that is, to do a thing without any reward, without any price, or without pay. I shall instance Scriptures wherein the word is rendred in that sence, Gen. 29.15. Laban saith to Jacob when he was come to him to serve him, Thou art my kinsman, shouldst thou therefore serve me for nought? that is, shouldst thou serve me gratic, or without wages, as he explains

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plains his meaning in the next words, Tell me, what shall thy mages be? So that to do a thing for nought, is to do a thing without wages, without price. And so there is the same interpretation of the word, Exod. 21.11. where Moses speaking of the Maid that was taken into the family, and was not married, saith, If I do not these three unto her, then she shall go out free without Money, she shall pay nothing, she shall go out gratin, or for nought. So here, we may take in this sence to fill up the former, doth Job serve God gratin? doth he serve God without price, or without pay? Surely no, thou hast given him sufficient hire, wages sufficient for all his service; Job doth not serve thee gratin, out of good-will and affection to thee, but he serveth thee for hire, because thou payest

him so plentifully.

So the general sence of the words, Doth Job fear God for nought? is, as if Satan had bespoken the Lord in such words as these: Lord, thou dost enquire of me whether I had considered thy servant Job? I confess I have, and I must needs acknowledge that be is a man very diligent and zealous in thy worship and service; neither do I wonder that he is fo, feeing thou hast out-bid all bis labours and endeavours by heaps of benefits. There is no question but then mayest have servants enough upon such terms, at such rates as these: no marvel if Job be willing to do whatsoever those commandest, whenas thou bestowest upon Tob whatsoever be defireth. Thou seemest, as it were, to neglect all other men, and only to intend the sufety and prosperity of thy darling Tob. Is it any great matter, that he who hath freceived a flock of seven thou-Sand Sheep from thee, should offer a few, seven or ten, to thee in sacrifice? Is it any great matter, that he should give some of his fleeces to cloath the poor, who hath received from thee so many thoufands to cloath and inrich himself? Is it a strange thing that be should feed a few that hath five hundred yoke of Oxen? Is not Job well hired to work for thee ? doth he fear God for nought who hath received all thefe ?

Yet a little more distinctly, for the opening of this expression, I shall give you Satans sence in three notable falsities, or lyes, which he twists up together in this one speech, Doth Job fear God for

nought?

First, That riches will make any manserve God, that it is no great matter to be holy when we have abundance; a man that prospers in the world cannot choose but be good. This Satan im-

plies :

plies in these words, and this is an extream lye; for as there is no affliction, so there is no outward blessing can change the heart, or bring it about unto God; They did not Jerve the Lord in the abundance of all things, Deut. 28. 47. Abundance doth not draw the heart unto God: Yet Satan would inser that it doth. This might well be retorted upon Satan himself; Satan, why didst not thou serve God then? Thou didst once receive more outward blessings from God then ever Job did, the blessedness of an Angel; yet that glorious Angelical cltate, wherein thou wast created, could not keep thee in the compass of obedience, thou didst rebel in the abundance of all blessings, and didst leave thy habitation, Satan, thou shouldst not have served God for nought: Why then didst not thou serve him? thine own Apostacy resutes thy error in making so little of Jobs obedience, because he hath received so much.

Secondly, there is this in it; Doth Job fear Godfor nought? Satan intimates that God could have no servants for love, none unless he did pay them extreamly, that God is such a Master, and his work fuch as none would meddle with, unless allured by benefits; as if Satan should fay, you have indeed one eminent servant, but you should not have had him, unless you had been at double cost with him. Here is another lye Satan windeth up closely in this speech: For the truth is, Gods servants follow him for himself; the very excellencies of God, and sweetness of his ways, are the argument and the wages by which his people are chiefly moved and hired to his service. God indeed makes many promises to those that serve him, but he never makes any bargains with them: His obey him freely. Satan makes bargaines to hire men to his fervice, as he did with Christ, Mat. 4.9. All these things will I give thee, if thou wilt fall down and worship me. God makes many large and gracious promises, but he never makes any such bargain and agreement with men for their obedience.

Then there is a third sence sull of falshood, which Satan casteth upon Job; Doth Job fear God for nought? that is, Job hath a byass in all that he doth, he is carried by the gain of godliness, not by any delight in godliness, thus to serve God. Job is mercenary, he serveth God for hire; Job hath not any desire to please God, but to benefit himself; Job doth not seek the glory of God, but he seeks his own advantage. This is the sence which the words have in reference to the person of Job; that as once Satan accus'd God unto man, so now he accuse this man unto God: he accus'd

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God unto man, Gen. 3. when God had forbidden him to eat of the Tree of knowledge of good and evil, and told him that in the day he did eat thereof he should surely dye; You shall not surely dye, saith Satan; for God knoweth that in the day you eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil: As if he should say, God hath not forbidden this tree, because it will do you any hurt, but because he would be God alone, he would have all the knowledge to himfelf, he hath an ill intent; he knows that if you eat of it, you will be like him, as Gods, knowing good and evil. So here he accuseth man to God; Fob serveth you indeed, and offereth you facrifice, and obeyeth you, but it is that he may get by you, that he may receive more and more from you; he likes the pay, the reward, not the work; he cares not for God, but for the good that cometh from him. This is the accusation which here the slanderer casteth upon all the holy services and duties of Job.

Thus in brief you fee the sence, I shall give you some Obser-

vations from it.

The first is this, It is an argument of a most malignant spirit, when a mans actions are fair, then to accuse his intentions. The Devil hath nothing to fay against the actions of Fob, but he goes down into his heart, and accuseth his intentions. Malice mis-interprets the fairest actions, but love puts the fairest interpretation it can upon foul actions. Malice will say when a man doth well, It is true, he doth it, but it is for vain glory, it is to be seen of men, it is for his own ends, it is for gain; but when a man doth ill, love will fay, This he hath done through ignorance, or inadvertency, or violent temptations; love covers a multitude of fins, as fairly as possibly it may with wisdome and with justice : How fair a cover did Christ himself put upon the foulest act that ever was in the world, upon his own crucifying, Father, forgive Luk. 23. 24. them they know not what they do; they do it indeed, but they do it ignorantly: So Peter afterward, I mot (faith he) that through ignorance you didit, as did also your Rulers. Love excuseth what is ill done in another, and Malice accuseth what others do well. Let fuch men learn from hence, that in so doing they are the mouth and tongue of Satan.

Secondly, we may observe from hence, That it is an argument of a base and an unworthy spirit to serve Godfor ends. Had this been true of Job in Satans sence, it had indeed spoyled and blemished

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all that he had done. Those that come unto God upon such terms, they are not holy, but crafty; they make a trade with God, they do not serve God; it is not Obedientia, but Mercatura, as one expresseth it; it is merchandizing with God, not obeying him. There is reward enough in God himself, there is reward enough in the very duties themselves, work and wages go together. Therefore for any to be carried out to the service of God upon outward things, argues a base and an earthly spirit. As sin is punishment enough unto it felf, though there were no other punishment, though there were no hell to come after, yet to do evil is or will be hell enough unto it felf: So to do good is reward enough unto it felf. A Heathen Poet Nec facile in. observed it as a brand of infamy upon the age wherein he lived, in millibus uthat most did repent that they had done good or were good gratis, num virtutem or for nought, that the price of all good actions fell in their efteem, pretium qui puunless they could raise themselves. If a Heathen condemn'd this, tet essessi. how damnable is it among Christians?

But here a question will arise, and I shall a little debate it, be-probum. Ovid. cause it doth further clear the main point; May we not have re-de Pont. spect to our own good, or unto the benefit we shall receive from God? Is it unlawful to have an eye to our own advantage, while we do our duty? Must we serve God for nought in that strict sense, or

elfe will God account nothing of all our fervices?

I shall clear that in five brief Conclusions, and these will I sup-

pose) fully state the sence of this Text, and of this speech.

The first is this. There is no man doth or possibly can serve God for nought: God hath by benefits already bestowed, and by benefits promifed, out-vyed and out-bid all the endeavours and fervices of the creature. If a man had a thousand pair of hands, a thoufand tongues, and a thousand heads, and should set them all on work for God, he were neverable to answer the engagements and obligations which God hath already put upon him. Therefore this is a truth, that no man can in a strict sence serve God for nought. God is not beholden to any creature for any work or fervice that is done unto him.

Again, secondly, This is further to be considered: The more outward bleffings any one doth receive, the more he ought to ferve God, and the more service God looks for at his hands. That is another Conclusion. Therefore we find still, that when God hath bestowed many outward blessings upon any, either persons or Nations, he chargeth an acknowledgement upon them; Hof. 2.8. She

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did not know that I gave ber corn, and wine, and oyl, and multiplyed her silver and gold which she bestowed upon Baal, therefore-I will come and recover it, faith God. You having received this, you ought to have ferved me with it. You fee how God upbraideth David, 2 Sam. 12. 7, 8. I anointed thee King of Ifrael, and I delivered thee out of the hand of Saul, and I gave thee thy Masters bouse, and thy Masters wives into thy bosome, and if this had been too little, I would moreover have given thee such and such things. Horo is it then that thou hast despised the Commandment of the Lord, to do evil in his fight? As if he should say, the more I bestowed upon thee, the more obligations thou shouldst feel thy felf under to obey me faithfully.

In the third place, It is lawful to have some respect to benefits both received and promised by way of Motive and encouragement to stir us up and quicken us, either in doing or suffering for God. Moses, Heb. 11. 26. had respect to the recompence of reward; therefore it is not unlawful; and Christ himself, Heb. 12. 2. looking at the joy that was set before him. These are examples beyond all exceptions, that respect may be had to benefits and bles-

tings received or expected.

Fourthly, Then reference unto benefits is finful when we make it either the fole and only cause, or the supream and chief cause of our obedience. This makes any thing we do fmell fo of our felves that God abides it not : when we respect our selves, either alone, or above God, God hath no respect at all to us. As Christ taxes those Fohn 6. You did not seek me, but the loaves; to have respect to the loaves more then to Christ, or as much as to Christ, is to

have no respect at all to Christ.

Thus when the Sichemites, Gen. 34. 23. admitted of circumcifion, and so gave up themselves as a Covenant-people to God, here was all the argument they proposed to themselves, Shall not their cattel, and their substance, and every beast of theirs be ours? What beafts were these Sichemites, what shadows of Religion, who would take upon them this badge of Religion for the gain of beafts and worldly substance? Such pure respects to our selves, defile all our services, and render our persons odious unto God.

Therefore in all our duties and holy services, we must set the glory of God in the Throne, that must be above; and then we may let desires of Heaven and Glory on the right hand, we may set the fear of Hell and the avoiding of misery on the left hand, we may set our desires of enjoying outward comforts here in the world at the foot-stool. Thus we must martial and rank respects to God and our selves. And thus we may look upon outward things, as motives and encouragements; we must not make them ends and causes; we may make them as occasions, but not as grounds of our obedience.

Lastly, We may look upon them as fruits and consequents of holiness, yea as encouragements unto holiness, but not as causes of our holiness; or we may eye these as media, through which to see the bounty and goodness of God, not as an object, on which to fix and terminate our desires. So much for the clearing of the first part of Satans answer, Doth Job serve God for naught? Wherein you see he casts dirt upon Job's sincerest duties, and how we may carry our respects in the service of God to outward blessings, whether received or promised.

It followeth.

Vers. 10. Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the Land.

Here Satan more fully expounds himself, and what he meaneth by Job's not serving God for nought. You shall see it is not for nought. He casts up the particulars of Gods benefits conferred on Job, and they amount to a great sum. I. He hath an bedge about him, that is somewhat. 2. He hath blessed him, that's more. 3. He doth increase and multiply, there's the highest degree of outward happiness. Here are three degrees of Gods dealing with Job. These Satan reckons up in this verse, that he may make Jobs goodness of no account, and leave his person in no degree of acceptance with God.

Here is first Protection in the bedge, Hast thou not made an bedge

about him?

Secondly, Here is a Benediction upon that which was protected. It was not a bare keeping of that from spoyling, but it was a bles-

sing of it.

Thirdly, here is also an increase or multiplication; he was not only blessed, to keep himself and all he had in the state and plight wherein he stood, but there was a daily increase and an augmenta-

tion.

tion. Thou protectest him, thou blessest him, and thou dost increase all that he hath, He is increased in the Land. That is the fum and sence of the words. I shall now open them a little more

naw distinctly.

First, He speaks here of his protection, Hast thou not made an bedge about him? Some render it, Hast thou not made a wall about bim? Or, Hast thou not made a trench about him? It is an elegant Metaphor frequent in Scripture, shewing that as when a field is well hedg'd, or a Town well wall'd and entrench'd, then it is fafe. So when God is faid to make an hedge or a wall about a man, or about a Nation, the fafety of that man or Nation is affured by it. Ifa. 5. 2. we have this word used, where God speaks of his Vineyard. He planted a Vinyard in a very fruitful bill, and be fenced it, or be made a wall or a bedge about it. So verse 5. when God is angry with his Vincyard, and will destroy it, it is thus express'd, I will (faith he) take away the hedge thereof, that is, I will take away my protection from it. In the same sence, Zech.2.5. I will be (faith God) a wall of fire round about; that is, I will be a defence unto it. So when it is faid here, that God had made a bedge about Job, it notes divine protection, he was under the wings and safeguard of the Almighty.

This hedge of protection is two-fold. It is faid God made this hedge, Hast thou not made an hedge about bim? First, There is an hedge which is made immediately by the hand of God: Sometimes God makes the hedge immediately, yea somtimes God expresseth himself to be the hedge or wall, as Zech. 2.5. so Pfal. 18. (all those are words of protection) vers. 2. Thou art my Rock and my Fortress, my Deliverer, my Strength, my Buckler, the Horn of my Salvation, and my high Tower, &c. There God was the hedge, pronomen illud here God makes the hedge; God hath not put out this hedge to others to make, but he makes it himself; Satan observes as much;

Hast not thou made an hedge about him?

Secondly, Sometime the hedge of protection, is made by the effe sepem, de c. hands of others. God sends out his Angels to guard his people, ronhanc curam Psal. 34.7. The Angel of the Lord encampesh round about them that fear him. Encamping and hedging are to the same purpose; Gods hedge is as strong for safety as any wall, as any trench. Sometime God doth make one man to be a hedge or a defence to another. The servants of Nabal said of David, I Sam. 25. 16. That he had been a wall unto them, both by night and day; that is, he had been a protection

Deuriple arx est quæ virum inn) wium ambit Pendus habit immensum Tu, cujus senfus mirus ac arcanus elt, Deum ipfum

dasti angelis.

protection, and a guard to them, he had defended them all the while his Army was quartered in those parts. God makes a good man to be as a wall to a wicked man. How much more will he make men and Angels to be walls and hedges for the security of

his own people?

The Text further goes on, and shews the compass of this hedge, what ground it takes in, how far it reacheth: and here we shall find that it was a very large hedge, of a great extent. We know there are some Cities that have not only a single wall, but a double wall, yea, some strong Cities and places have a treble wall about them: So we find a three-fold hedge made about Fob, and they

are all exprest here in this-Text.

Here was a hedge, first about his Person, and that was the inmost hedge, or the inmost wall, in these words, Hast thou not made an hedge about him? That is, an hedge about the very person of fob, an hedge about his body, least any sickness, diseases or dangers should invade it, and an hedge about his soul, less snares and temptations should take hold of, or prevail against that, thou hast made an hedge about him, so that I cannot come at the person of fob to hurt him.

Again, Besides this inmost wall, and the nearest about his p. rfon, there is a fecond wall or hedge, and that is exprest to be about his Family. Haft thou not made an hedge about him, and about bis house? By house we are not to understand the material house of stone or timber, the edifice in which fob dwelt, but by the house we are to understand the houshold, fob and his family, as oftentimes in Scripture, the house is put for the family. This day (faith Christ to Zacheus) is salvation come to thy house; and it is said of the Jaylor, that be believed and all his house, that is, all his house- Acts 16. hold; so here, thou hast made an hedge about him, and about his house, that is, about his family, about his children especially: hence the Hebrew word for a Child, for a Son, doth fignific an House, because children build up the house, or keep up the name of their Fathers. So that the house hedged about, is the children, the family and the followers and servants of fob; as if Satan should say, thou haft made an hedge not only about his person, but about all that belong unto him, about his children and servants, I may not meddle with them neither. There is the second hedge.

Lastly, There is a third hedge or wall, Hast thou not made an bedge about him, and about his house, and about all that he bath?

That

Jobus nibil tam vile of exile habet quod non custodiendum in suam susceperi vat, in loc.

Illud quod per parte potest pati insultum.

Per circuitum circumcirca.

That is about his goods, about his cattel, and about his lands: fo far as ever any thing of Jobs doth extend, so far the hedge goeth; if Job have but the least thing abroad, God doth make an hedge about it, he hath not the meanest thing belonging unto him, but is under guard and protection. That is the meaning of it.

There is yet another thing to be observed in the words to make tutelam. La it more full. Hast thou not made an hedge about him, and about his bouse, and about all that be bath on every side? It is not only said, thou hast made an hedge about him, but thou hast made an hedge about him on every side, which is a pleonasm or redundancy of circuitum val- speech. It was a sign of Gods care of Job, when he made an hedge latur, conulla about him, but to fay he made an hedge about him on every fide, here is exprest an extraordinary care, that God had not less the least gap for Satan, or for any annoyance to come in unto Job. There is not the least breach, the least hole, thou hast hedged him round about on every fide, whereby the wonderful fafety of 70b, his family and estate is set out under the protection of God. That for the opening of those words.

> First, We may observe from the manner of this speech, Hast thon not made an bedge about bim? Satan speaks very angerly. Questions as they ever express quickness of spirit, so they many times express much passion and trouble of spirit. Here Satan in questioning, speaks as if he were vext, Hast thou not made an hedge about him?

Hence note,

That the protection which God gives to his People and Servants, is the vexation of Satan and of all his Instruments. It troubled them extreamly that God doth so regard and hedge up his people, that they cannot come at them. No man can endure to fee that defended, which he wisheth were destroyed.

Then again, if we consider the matter of Satans speech, it is a truth, and a most comfortable truth, a truth full of consolation to the people of God, Hast thou not made an bedge about him, and about his bouse, and about all that he hath on every side? We may

note hence,

That Satan the father of lyes sometimes speaks truth for his own advantage. For, as it is faid concerning Judas about his care for the poor, when he would have had the oyntment fold and given to the poor, This he faid (faith the Text) not that he cared for the poor, but because he was a Thief, and had the bag, and bare mbat mas put therein. So we may fay here, Satan sets forth

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the care of God over his people in most exact terms; And why doth he do this? Not that he cares to speak well of God, or to advance God in the eyes of his people, by telling his people and servants how watchful he is over them: but he doth this only for his own advantage, that hereby he may lessen the service and blemish the obedience of Fob, because he received so much care and love from God. As it is many times with ungodly men, they will do good, not that they care to do good, but only for some by end: So Satan will sometimes speak that which is true, not that he regards the truth, or that he would speak a word of truth (for he hath nothing but lies in his heart, there is a lye in his heart when there is truth in his mouth.) He never speaks truth, but to deceive and do hurt by it.

Thirdly, We may observe this, which lyeth plain in the

words,

That the People and Servants of God dwell in the midst of Enemies, in the midst of Dangers? Why else need there be an hedge, a wall about them? What need there be a guard about them, unless there were dangers about them? There are none in the world fo envied and spighted, so aimed at, and persecuted, as the people and servants of God; you may see it by the wall that is made about them; God will not bestow cost and care in preserving and guarding where there is no danger of invading. If you should come to a City, and see it mightily fortified, and see men make wall after wall about it, and bulwark after bulwark, you will prefently conjecture, that City stands in great danger, and is in the midst of Enemies : So when we read that God was fain to make wall after wall, to make hedge after hedge about the person, the family, the estate of Fob, it sheweth that the devil had an ill eye upon Fob, and upon all that was Jobs; Satan and his instruments, had it not been for this hedge, would quickly have fallen upon him. No Godly man should live a quiet moment, did not the Lord stretch forth his hand to fave and protect him.

Fourthly, We may observe,

That God himself doth undertake the guarding and protecting of his people. Thou hast made an hedge about him, and about all that he hath. God himself either doth it immediately, or he doth put those to do it to whom he giveth his power, strength and wisdom. There is no meer creature could be strength and security enough for us against our great, malicious, and mighty enemies, therefore

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therefore God himself either is, or makes the hedge. There is no strength in man but Satan can over-match it: Satan can overpower all the strength, and out-wit all the wisdome that is in the creature. Flesh and blood are no match for a spir t. And we wrestle not against slesh and blood, but against Principalities and Powers, and spiritual wickedness in high places, Ephes. 6. 12. But if God makes an hedge about us, it is not in the power of all the enemies in the world, whether men or devils, to make a gap in it; they are sure that are under the protection of God. They that dwell in the secret place of the most high, they shall abide (safe) under the shadow of the

Almighty, Pfal. 91. 1.

Fifthly, you see here how far the hedge goeth; an hedge not only about his person and houshold, but about all that he hath. Take the meanest thing that Job hath, God protects it, and hedgeth it about. Then we may note this, That God bath an especial care, and doth exceedingly prize even the meanest thing that belongs to one of his Servants. God would not bestow an hedge about it, if he did not prize it : A man will not hedge or wall that about, which he doth not value. God highly values the meanest thing that belongs to one of his servants. The Pfalmist saith, Precious in the fight of the Lord is the death of his Saints. But not only is the blood, the life of the Saints, precious in the fight of God, but every member, every hair of their head is precious: God numbers these. Not only are their children precious, but every thing that's called theirs, their fervants, their houshold, their cattel, their Oxen, their Asses, what soever they have is all precious in the fight of God.

Laftly, Observe,

That Satanhath a deadly spight, not only against the persons of the Godly, but against every thing that belongs unto a Godly man. Satan would not only hurt and annoy them in their persons, but in every thing that's theirs. If God (if we may so speak with reverence) should leave but a dog that belongs unto one of his Servants unguarded, Satan would do it a mischief; Satan would be doing at the least thing, rather then not do mischief. If he cannot destroy our souls, he would be at the very hair of our heads; therefore Christ to comfort the Disciples in the time of trouble assures them, that the very hairs of their heads were numbred: As if he should say, God will have an account of every hair; the enemies cannot pull off a hair, but God will call them to a reckoning for it.

Rial. 1. 16.

Mat: 10, 30.

It followeth, Hast thou not made an bedge about him, &c. Thou bast blessed the work of his hands, and his substance is increased in the

Land.

Chap. 1.

Thou hast blessed.] The root Barac, which from the word here used, doth signific to bow the knee as well as to bless, because men used to bow the knee in blessing God or man. Blessings are carried

three ways.

First, from man to man; one man blesseth another. There were Prophetical or extraordinary blessings, as Isaac blessed facob, and facob blessed his Sons upon his death-bed; and there is a popular or ordinary blessing, to wish well to another is to bless another; every time we pray for our friends, we bless our friends. So man from man.

Secondly, Man bleffeth God; and then man bleffeth God when he praifeth God, when he takes notice of, and returns thanks for the bleffings received from God. Blefs the Lord O my Soul, &c. (Pfal. 103. 2.) and forget not all, (that is,) forget not any of his benefits. Thankfully to remember benefits, is to blefs the Lord. The Cup in the Sacrament of the Lords Supper, is called the Cup of Bleffing, 1 Cor. 10. 16. because therein we commemorate the death of Christ, and render thanks to the Name of the Lord, for the unsipeakable benefits conveyed to us by his blood.

Thirdly, As here in the Text, God bleffeth man. Now, God bleffeth man, when he causeth that to prosper which man undertakes. Mans blessing unto man, it is only a wish, an optative blessing, but Gods blessing unto man is an operative blessing, as Aquinas expresseth it, Dei benedicere est benefacere, when God wisheth us good, he

doth us good.

So then the sense is, Thou hast blessed, that is, thou hast caufed him to prosper and thrive in what he undertakes, as we shall see in the object of the blessing, Thou hast blessed the work of his bands.

The mork of his hands.] We are not to understand it strictly, for manual or hand-labours, as if Job were a man implyed in ordinary manual services, in the labour of his hands, but according

10

to an ordinary use of speech among the Hebrews, and likewise amongst other Nations, by the work of the bands, is understood any kind of labour, any kind of business whatsoever. As it is said of Christ, Isa. 53. 10. That the pleasure of the Lord did prosper in bis bands; Now the work that Christ had to do, was not a handy work, yet it did prosper in his hands, that is, he managing and going about it, it did prosper and took success: It was effe-Ctual for the redemption and salvation of his people; This was prospering of the work in his hands. In this sence the work of the head, may be called the work of the hands, the work of the tongue the work of the hands; any work, any businesse that a man doth, may be called the work of his hands. then, Thou hast blessed the work of his hands, that is, thou hast bleffed every thing that Job goeth about; as a Magistrate, as a Minister, or as a Master of a Family, in any of, in all his relations, thou hast caused his endeavours to prosper. In the 28. of Deuteronomy, an universal bleffing is thus promised, vers. 6. Bleffed thou shalt be when thou comest in, and blessed shalt thou be when thou goest out : Between those two are contained all the labours and undertakings of that people : by their going forth is meant the beginning of their labours, and by their coming in is meant the end and conclusion of their labours, fo that beginning and ending, when they set their hands to a business, and when they took their hands from a bufiness, they should be blessed, that is, they should have a through bleffing upon all their labours. So here, Thou haft bleffed the work of his bands, that is, every thing he putteth his hands unto.

In immensum excrescere.

And bis substance is increased in the Land. That is the third thing which Satan doth observe here concerning Job, that he was not only blessed in the estate wherein he was, but God did mightily increase and multiply his estate. He is increased in the Land. The word which we translate increased, signifieth not an ordinary increase, but such an increase as breaks the bounds; it signifieth so to increase in such an abundance, as that the former place where those things were, cannot contain nor hold them, but they must seek some new place, more room for them: such a kind of increase is here meant. So the word is used, Exod. 1. 12. concerning the people of Israel when they were in Agypt, when they were afflicted, the Text saith, The more they afflicted them, the more they multiplyed and grew; The same word is there used,

to shew the wonderful increase of the people of Israel when they were in their affliction. It was such as did break the bounds. As it is with a river, the more it is stopped, the more it swelleth, and breaks all the banks and bays, whatfoever it fet to hinder the course of it: So much is meant in that place of Moses, when the people of Ifrael were stopped, and hindred from their increase, they like a river did swell over all, they did increase, so as they did break all the bounds. Thus of fob, bis Substance is increased, it is as if we should say in our Language, He had so much that there was no need of, no room for his fubstance: As the rich fool faid, Luke 12. when his Estate was increased, What shall I do, my barns are not big enough? I must pull them down and build larger, that they may hold my estate. So Jobs estate was so increased that the compass he had for that present could not contain it, he must make new folds for his Sheep, they increased so; and he must make greater barns for his corn, his fields brought forth fuch plentiful crops; he must make larger stalls for his Oxen, he must build bigger houses for his family; He is increased, he is broken forth in the Land, Gen. 38.29. When Tamar brought forth twins, the Text faith, that one put out his hand, and as he drew it back, his brother came out, and therefore they called his name Pharez, Hebraica vos (the same Original word that is here used) because of the breach praz significat that he made. So this fignifieth the breaking forth of the estate of non folum cre. Fok in the Land, he increased wonderfully and exceedingly. Thus scere sed pra Satan by the most emphatical words, still heighten the dealings of copia of abun. God with Job, that he may the more debase the services of Job dantia discumpi towards God.

Thou hast blessed (faith he) the work of his hands, and his sub-messes. Virg. stance is increased in the Land. We may observe here first, That all success in business is from the bleffing of the Lord. Satan speaks very good divinity here, Thou bast blessed: It is from the Lord. It is said of Foseph, Gen. 39. 23. That whatsoever be did, the Lord made it to prosper. We may do much, we may set our hands to do many things, but we cannot prosper any thing. Working is our part, but prospering is the Lords part. As it was with the Disciples, they could fish all night, but till Christ came they could not catch: when Christ came, the blessing came, and when the bleffing came, there was not only fishing but catching, and there was catching in abundance. So it is in all the works of mens callings, men may be labouring, and fweating, and toyling,

runt horrea

but there is no prospering, no succeeding till God come with a bleffing. Thou haft bleffed the work of his hands. Some take all to themselves, and thank their own labours, their own wisdom, poliey and parts. Others ascribe all to their good fortune, &c. We fee Satan himself here preacheth a truth that will confute them, he is more orthodox then these practical Atheists. Satan acknow-

ledgeth, Thou hast bleffed.

Then again, we may observe, Thou hast blessed the work of his hands. Every one ought to be a man of imployment. Every one ought to have some business to turn his hand unto. In the former part of this Chapter, we read of Jobs piety and holiness, and of his zeal in the worship of God: Here now we see Jobs care and diligence in his place and calling wherein God had fet him, which is called the work of his hands. Every one must have two callings, and the one helpeth forward the other; Job feared God, and Job went on in the business which God set him. Job is said to serve God continually, and yet fob did work continually. These two continuals may well stand together: for both the continuals are taken for their feafons; continually, that is feafonably, according to the feveral opportunities God called him to, and put into his hands. This rebakes those who have no labour, who can shew no work of their hands. It was faid to Adam, and in him to mankind, not only as a curse, but as a command, In the sweat of thy face thou shalt eat thy bread till thou return to earth; this is laid upon all, In the sweat of thy face thou shalt eat thy bread : Not that every man is bound to labour in such an impleyment as causeth the face to sweat : but thereby is meant ferious labour and Employment in some honest Calling: so here the work of the hands is taken not strictly, but for any imployment wherein 70b was serviceable to God, his Country.

Put these two together, Thou hast blessed, and thou hast blessed the work of his hands, and we may observe from both, That the Lord delighteth to bless those who are industrious. It is seldom that there is an industrious hand, but there is a blessing of God upon it; Hence as we find in one place, The diligent hand Prov. 10 4. maketh rich, so in another, The bleffing of God maketh rich. The 1 rov. 10. 22 bleffing of God maketh rich, and the diligent hand maketh rich, neither of them alone, but both conjoyned; the bleffing of God upon a diligent hand makes rich; a diligent hand cannot make rich without God, and God doth not usually make rich without

Gen. 3 19.

Standard

a diligent hand; therefore it is faid here, that God bleffed the work of Job's bands. Up and be doing, and the Lord shall be with you. God will not be with us, unless we be doing. God doth not love to bless those that are idle; it we be doing, God will be blesling; his being with us, is put for his affifting and prospering us. So it is indeed in all things. God doth not work that we thould fit fill, nor bless to the intent that we should do nothing. As it is in the 7th of Judges, They proclaimed the Sword of the Lord, and of Gideon, those two must go together. Would you be blessed with protection? you must labour to protect your selves. Do not think that the Lord will protect you with your hands in your pockets, and your Swords rusting in your sheathes: while you labour in these times of danger to defend your felves, you may expect defence from the Lord. How unbecoming is it for you now to stand still and say, Lord belp us? We must indeed stand still (as Moses counselled the people, Exod. 14. 13.) in regard of fear and disfidence, but beware of standing still in regard of care and diligence, as ever you hope to see the Salvation of the Lord. The Sword of the Lord and of Gideon must be cryed up at once; those two must

go together.

There is a fourth point that we must observe also from the connection of the two sentences in the Text. Thou hast bleffed the work of his bands, and his substance is increased in the Land. The bleffing of God where it falleth is effectual. If God doth but bless, we shall increase, there is no question of it; if God doth but blefs, we shall increase mightily. Thou hast bleffed bim, and he is increased: It is the word that followed the first bleffing after the Creation, Gen. 1.28. God bleffed them, and said unto them, be fruitful and multiply. Bleffing and multiplying go together; the bleffing of God is a powerful bleffing, It is mighty in operation, and carrieth all before it. You know what a strong Opinion Balak had concerning the bleffing of Balaam, Numb. 22. 6. I wet (faith he) that he whom thou bleffest is bleffed, and he whom thou cursest is cursed: A strong conceit, and but a conceit. As there are many at this day as strongly conceited of the blesling of that Balaam of the seven bills, that bleffing, but cursed Prophet. If they can get but a bleffing from the Pope, they think all is fafe. If they can but get a bleffed Sword (fuch some have obtained) to do a cursed act, to cut the throats of Gods people, or of their Prince, it must needs be effectual. You know there was a bleffed

Judg. 8. 16.

Standard or Banner given to them that came against us in 88. and when that Standard was lifted up, that Banner displayed, with the Popes special bleffing, they accounted, nay called themselves invincible. Such was their invincible ignorance, till they were taught better with Bryars and Thorns, or rather with storms and winds fighting against them. And though they have been often cozen'd, yet still they retain such an esteem of the Popes blessing, that they travel and throng for it, as for their lives, more then for all manner of riches : I may fay to them, as once that great Cardinal did on the fame occasion, Seeing this people will be deceived, let them be deceived: But I delire to raise your esteem of Gods bleffing, for it is a certaine truth, that whom God bleffeth, they are bleffed; Gods bleffings are fixed and effectual bleffings; if he blefs, we shall be blefsed indeed: His bleffings are irreversible, as Balaam was forced to confess, Behold be bath blessed, and I cannot reverse it. If once God hath blessed, it is not in Satan, nor in all his lying Prophets, nor in all the power of the Creature to alterit, no nor to retard or hinder it for a moment.

If God now give us the mercy of protection, if he make the hedge about us and bless us in these times, we shall be continued and established in the land; yea, we shall be increased in the land; we shall break forth abundantly, to the amazement of all hearers and beholders. Though Rome curse, though Hell plot, yet if God bless we are safe.

This is the thing therefore that we should labour for, to be under the influence of the blefling of God. If we have but that, we have all; let means be what they will, great or little, or none at all, if God bless, he can make any thing serve the turn; any thing with a bleffing will do it; any thing with a bleffing will make us increase, yea make us a strong, a mighty, an invincible people. So that Satan and his instruments, for very envy, shall be forced to acknowledge, that there is a hedge about us, which they cannot break through, that there is a wall about us, which they can neither scale, nor batter with all their Engines and Artillery.

In these two verses we have the answer which Satan makes to the Lords question: Hast thou considered my servant Job? You see the slander that is in it, and how he doth advance the blesfings of God upon Fob, that he might debase the services of Fob ward God. Now left God should take him off presently with Chap. 1.

Verf. II.

a denyal, and tell him that all this is false; that fob is no such man as he reprefents him to be, that he, hath most presumptuously intruded into Gods peculiar, namely the fecrets of the heart, (for Satan had nothing to accuse him of, that was in light, only he guesfeth at his heart;)left God, I say, should presently come and check him thus, for his boldness and impudence, both in contradicting his testimony and in charging Job with infincerity, Satan makes a motion in the next Verse, Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face: As if Satan should have said, Lord, if you be not satisfied that thus it is with your servant Fob, if you will not take my word that he is an hypocrite, and that he doth serve you only for ends, do but stretch forth your hand, &c. Do but take away that which you have given him, and you shall see presently he will take away that which he hath given you; if you will withdraw his riches, he will quickly withdraw his fervice.

Job 1. 11, 12.

But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, Behold all that he hath is in thy power, only upon himself put not forth thine hand, So Satan went forth from the presence of the Lord.

This eleventh verse contains Satans motion which he subjoyns to his Answer, vers. 10. Put forth thine hand now. By his Answer before he had wounded all the holy services of Job, and now he seeks to wound his Estate and possessions. His Answer was full of malice, and his motion is as full of cruelty. Whom before he had falsly accused, he (in these words) desireth may be causely afflicted. Put forth thine hand now. As if he should have said: There is a great question concerning Jobs integrity, this one experiment will quickly decide and determine it, Touch all that he hath, &c. This motion is grounded (as was before noted) upon a feared denial of his Answer in the former words, for there Satan had argued after this manner, That is an unsound and an hypocritical profession which is grounded only upon outward benefits,

benefits, but all the profession of Fob is grounded only upon the outward benefits, therefore it is unfound. Doth Job serve God for nought? This is the strength of Satans Argument. Now he perceiving the weakness, or rather indeed the falseness, the extream lye that was in the Minor, in the Affumption (namely, that the profession and holiness of Job was grounded only upon outward things;)he (I fay, perceiving that) feeks to confirm what he had affirm'd by his motion. If you doubt (faith he) whether it be fo or no, with Job, let that come to the tryal, touch all that he hath, and be will curse thee to thy face. The strength of the reason that lies in the motion may be thus conceived that profession is grounded upon outward things which a man layes down, when outward things are removed and taken away; but if those outward things be removed and taken away from Job, he will quickly lay down his profession, yea he will take up blasphemy, he will curse thee to thy face; therefore the profession of fob is grounded upon outward things. This now is the Logick or the Reason, upon which Sa:an bottoms and infers this motion, that so he may bring Job upon a further tryal.

Put forth thine hand now.

The Hebrew is, send forth thy hand. To put forth the hand, fignifies, sometimes to help, and sometimes to hurt. So in Psal. 144. 7. Sendforth thine hand and deliver me. There is a fending forth the hand in a way of mercy. And so Att. 4. 30. there Peter prayeth that Christ would stretch forth his hand to heal. So that firetching forth, or fending forth, or putting forth the hand (for the words are all used in common to the same sence) signific to do a thing for our good and prefervation: But usually this putting forth, or stretching forth of the hand, notes some affliction, some punishment. A man that standeth with his hand stretched out, is in a posture to strike. And so God himself is often described by having his hand stretched forth, when he is about to punish, as in the Prophesie of Isaiah divers times, Chap. 5. 25. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and Chap. 9. three times: Verse 12. For all this his anger is not turned away, Ezko. 16. 14. but his hand is stretched out still: and so at the 17. Verse, and at

the 21 Verse, His anger is not turned away, but his band is stretched out still; that is, the Lord is still smiting and afflicting

them.

them. In the fixth of Esther, Verse 2. Two men were found in the Chronicle, who sought to lay (or put forth) their hands on the King Abasuerus, scil. they would have stain him. Then the meaning of Satan here is, stretch forth thine hand, let him feel theweight of thine hand, in smitings and sore afflictions.

Thy band.

The hand of God in Scripture signifies, First, the purpose of God, as that, A&. 4. 28. They have done what soever thy hand and thy counsel determined before to be done, that is, whatsoever according to thy purpose thou didst determine. 2. The hand of God signifies the Spirit of God, in the mighty actings and workings of it; so a spirit of prophesie is called the hand of God, Ezek, 1. 3. The band of the Lord was there upon me; And Ezek. 37. 1. The band of the Lord was upon me, that is, the Spirit of the Lord, a mighty power of prophesie was upon me : So likewise a spirit of strength that is upon a man, is called the hand of God, I King. 18. ult. The hand of the Lord was upon Elijah, and he girt up his loyns, and ran before Ahab. Here the hand of the Lord is put for the power of the Lord ; put forth thy band, that is, put forth thy power; and To the hand of the Lord is used often, Ifa. 59. 1. The band of the Lord is not shortned, that is, the power of the Lord is not a bated. The Lord hath a long hand, and his hand is alwayes of the same length; so, stretch forth thine hand now, that is, do thou put forth thy mighty power.

This hand of the Lords power (to clear that a little further) is

taken three wayes in Scripture.

Chap. I.

First, For his protecting power. There is a protecting hand, as Joh. 10.28. No man is able to pluck them out of my fathers hand, saith Christ. God hath his sheep in his hand, and he will protect and safeguard them so, that none shall be able to pluck them away. This hand God put forth before for Job.

Again, It is put for his correcting power: as Psal. 32. 4. His hand was heavy upon me, that is, the afflicting hand of God was beavy upon me. Let us fall into the hand of God, (David chose that, 2 Sam. 24. 14.) that is, into the afflicting hand of God, ra-

ther then into the hands of men.

It is put thirdly, for a revenging band, for a wrathful hand, by which he doth destroy and break in pieces those who are his ene-

R 3 mies,

mies, Heb. 10.31. It is afterful thing to fall into the hands of the living God. David defireth to fall into the hands of God, scil. into his correcting hand, because he knew there was mercy, but it is a fearful thing to fall into the hands of God, when he cometh in wrath to take vengeance of those who contemptuously despise his mercy, as there it is expressed.

Now here when Satan saith, Put forth thy hand, that is, thy hand of power: Satan intendeth not that God should put forth the hand of his power to protect, nor barely to correct: He desirch more then barely a correcting or chastising hand upon Job, he would have his revenging hand, his breaking, his destroying hand,

as we shall see afterward.

Further, Thy hand, that is, Gods own hand, as if he did defire that God himfelf would take Fob into his own hand to chaften

and punish him.

The hand of God, his correcting or chastifing hand, sometimes is an immediate, and sometimes a mediate hand. Sometimes it is immediate, when God by himself doth chasten or punish or afflict, when no second cause doth appear or intervene. So it may seem Satan here means, when he faith, put forth thine hand, that is, do it thine own felf, let no other have the handling of Fob, but thy felf. God doth send such immediate afflictions; a man is afflicted in his body, in his estate, and many other ways, and he cannot find any thing in the creature whence it should come; it is an immediate stroak of God, he cannot see how, or which way, or at what door this evil came in upon him: therefore it is called a creating of evil, Isa. 45. 7. I make peace, and create evil. Now Creation is out of nothing, there is nothing out of which it is wrought. So many times God bringeth evil upon a people or person, when there is no appearance of second causes, no matter out of which it is made, but it comes as a creature, formed by the only hand of God. Sometimes likewise it is called Gods hand, when it is the hand of a creature, it is Gods hand in a creatures hand; Gods hand when it is the hand of wicked men; Gods hand when it is Satans hand. So that place is translated; Pfal. 17. 14. Deliver my Soul from the wicked which is thy sword (you see a wicked man is Gods Sword) and from men which are thy hand. So that thy hand may be understood of an instrument; Satan himself is Gods hand to punish in that sence, as wicked men here are said to be Gods hand; from the men that are thy hand: Though there be other readings

of that place, some read it, Deliver me from men by thy hand; and others, Deliver me from men of thy hand: but our Translation may very well carry the sence of the Original in it, from men which are thy hand, as Nebuchadnezzar that wicked King is called Gods servant, Jerem. 43. 10. I will send and take Nebuchadnezzar my servant; God speakes of him as a servant, or as his hand in the thing. So then, Put forth thine hand, it may be understood (I say) either immediately or mediately, do it by thy self, or do it by instruments, strike him thy self, or give me Commission, or give others Commission to strike.

There is one thing further in this expression. Put forth thine band now. Now. Some read it, Put forth thine band a little; and some read it, I pray thee put forth thy band. The Original word Particular bis translated to all these sences; we translate it, referring to the crantic present importunity and instancy of Satan, Put forth thine band now, let not this business sleep, let it not be deferred a minute, a moment, let commission go out speedily to afflict Job.

And touch all that be bath.

To touch, notes sometime a heavy and a fore affliction, and sometime a light and a small affliction. In the Scripture we find it both ways used. Sometime (I say) to touch, doth signifie, the greatest and the sorest affliction or punishment that can be; and so Fob doth express all the afflictions that fell upon him at the latt onely by touching, Job 19.21. Have pity upon me, have pity upon me Oye my friends, for the band of God bath touched me. Whereas Fob at that time lay under the forest and heaviest affliction that could be, all his Estate was gone, and his body was full of diseases, and his foul was full of horror, and all this he doth express by this, the hand of the Lord hath touched me. So Psal. 73.14. To be touched signifies the greatest affliction, All the day long (faith David) bave I been plagued. That which we translate plagued, is the same Original word which we translate touch in the Text, All the day long have I been touched, that is, I have been touched with the forest plagues, heavy afflictions have been laid continually. upon me. So that to touch fignifieth sometimes the greatest or the forest strokes of trouble.

Sometimes again, we shall find it signifies only a light affliction, as Gen. 26. in two places of that Chapter; at the 11 Verse Abimelech charged all his people, saying, he that toucheth this man or

bis.

comperies.

his wife shall surely be put to death, that is, he that doth them the least burt or wrong. So at the 19 Verse, in that agreement between Abimelech and Ifaac, they conclude thus, That thou wilt do us no burt, as me kave not touched thee, and as me have done unio thee nothing but good: So that to touch, notes the least ill or hurt that can be, we have not touched thee, that is, we have done nothing to thee but good: Any thing on this fide doing of good to them, had been touching of them. We find the like expression in Psal. 105. 15. where the Psalmist speaking of Gods extraordinary care of his people; He suffered no man to do them wrong, he rebuked Kings for their sakes, saying, Touch not mine anointed, do my Prophets no barm. Touch not mine anointed people, that is the meaning of that place, though in many other places we know Princes are called the anounted of God: yet here it is meant of the people of God in general, they are Gods anounted (as the Context elearly carries it) for they have all received Unction from God, an Unction of Grace, an Unction of the Spirit, and an Unction of Priviledge. Touch not mine anounted, that is, do them not the least hurt. And the sence that these words may bear, Put forth thy hand new and touch all that he bath, might be carried, as if Satan here intended only a touch in the latter sence; Give him but the least stroak, lay but the lightest affliction upon him, do but touch him; you are so confident of your servant Fob, that he is such a man, do but give him the least touch, and you shall fee how he will difcover himself. So some expound it.

He doth not fay, wound bim, Smite bim, break bim to pieces, Si vel extremo but touch him onely. Neither faith he, touch him, but his: And digitulo levissi- if thou give him but a touch with the top of thy little finger, thou me taugas bona shalt presently find the rottenness of his heart. In that sence the fua ejus fillum word imports an extenuation of fob's fincerity, or the heightning mulatam probi- of Job's hypocrifie: as if he had been so rotten in his profession, that tatem manifeste the least touch would overthrow him, and make him discover himfelf to be fark nought. Like the Apples growing about Sodom, which have fair outfides, but if you touch them they moulder a-

way into dust and ashes.

Though the words have this sence in them, and Satan carries it cunningly, expressing himself in such ambiguous terms, yet certainly Satan had a further intendment, whatsoever, his language may bear: he had an intention that Fob should be touched in the former sence, namely, that he should have a touch to the quick, as we

fay,

fay, that he should have the sorest and deepest wound that his estate was capable of: he would have him whipt, not with cords, but with Scorpions; he would have the little singer of God heavier

upon him, than his loyns upon others.

Destroy bim, undo him by your touching. He speaks by the figure wiws, which is when we go less in our expressions then in our intentions, when our words are lower then our spirits: And that is proper for Satan, who is the great deceiver, the great jugler in word and deed; to desire that fob should only be touched, when he meant he should be utterly undone and ruined. Touch all that be hath, that is, all his estate, all his possessions, his children, his family, his cattel, whatsoever belongeth unto fob, let all feel an undoing stroak from thy hand.

Before I come to that which he undertakes upon the affliction, I shall observe two or three things from the words, thus far ope-

ned.

Put forth now thine hand. We may note from that, The extream importunity of Satan to do mischief; He would not give Goda minutes nor a moments respite to consider this thing, but do it now, presently, let him presently be afflicted; he makes haste to destroy, he makes haste to shed blood: their feet are swift to shed blood, as the Psalmist speaks. So Satan, his feet are swift to thed blood. When Satan would have God to afflict us, do it presently, saith he. When Satan would have us sin against God, do it presently, saith he, now sin, now provoke God, do not stay till the next day; but when we are called to give up our selves to God, then tomorrow will serve the turn, and next year will serve to repent, yea when you are old, 'tis time enough to repent; when he tempteth to do any mischief, any sin, then now, now sin, but'tis time enough to do good hereafter, to morrow will serve for that,

Put forth now thine hand, and touch all that be hath.

It is a truth which Satan here speaks concerning the hand of God; That if it do but touch the highest and greatest estate in the world, it will fall to peices quickly. There is a truth in it, take it in the easiest sence that can be: if God do but lightly touch the estate of a man, it will soon fall in peices. God is not put to any stress to afflict and punish, as Psal. 81. 14. Ishould soon have subdued their enemies, and have turned my hand against their adver-

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faries: God expresseth the utter overthrow of the enemies of his people, but by the turning of a hand: if God do but turn his hand, they are all gone prefently, foon subdued; if he do but touch the might, the pomp, the greatness, the riches, and the power of all those in the world that are opposers of his Church, presently they fall to the ground: A touch from the hand of God will end our wars: If he touch the Mountains they smoak (as it is in the Pfalm) and consume to ashes: they that are the mighty and great ones of the world, the Mountains, by one touch of his hand fall as it were to nothing. So it God do but touch our estates, they

moulder away, no creature can uphold them.

Then again observe here, the cunning imposture of Satan that puts fuch fore, such heavy afflictions into such light and easie expressions; he cloathed his malice, his utmost malice here, in very tair words : do but touch him, faith this enemy ; but you fee what Satans touches are, touch all that be bath. Why Satan, would nothing have made a tryal, but only a touching of all? For Fob to have lost somewhat had been a tryal, a touch : for Fob to have lost half his flocks of Sheep, or his Oxen, had been a tryall, and no very light one neither; for Fob to have lost a Son, to have found one of his children fuddenly ttruck dead, had been an affliction, and a heavie one too? fuch a touch as that might well have touched the fathers heart: Would it not ferve Satan that a Son should dye, or that some of his cattel should be destroyed, but he must have all touched, all that he hath? The malice of Satan is unsatiable, there

is nothing will serve him, unless he may devour all.

This touch of Satan, which he defireth might be laid upon 70b, is like the touch that many have given to those, who have come into their hands, amongst us; they would but touch them, but they would touch them in all; when they put forth their hands (as they pretended) in the ways of justice, in their courts, they would touch men in all, touch men in their liberties by imprisonment, and touch them in their estates by extream vast fines, and touch them in their names by difgrace, touch them in their bodies by whipping and cutting : and touch them in their relations, by keeping all friends from fight of them: No moderation, no bounds, but touch them in all that they had: And (O exactness of justice!) when God came to touch that power, he gave them a touch, just after the rate and proportion of their own touches; for when those courts and persons came to have their power and actions scanned, it was Chap. 1.

not moderating, or regulating, or restraining, or abating, or limiting their power, that satisfied, they must quite down, and be taken away. God gave them a touch, just as they touched others before: So that a man may fay certainly, there is a God that judgeth the earth. These are the touches of Satan; and the touches of merciless men are as like his as themselves are, they think there is nothing done unless men be undone : they never give over touching till they come to ruining.

Touch all that be bath, and be will curse thee to thy face.

Some render it thus, Touch all that he bath, if he curse thee not to thy face: So it is word for word out of the Original, nisi, unless, or Sinon; touch all that he bath, and see if he do not curse thee to thy face. We give the sence of it in a direct affirmation, touch all that he hath, and he will &c. Others put the force of an impre- In particula St cation to it, Touch all that he bath, and see if he do not curse thee to diendum, utubi thy face; that is as if he had faid, let me never be believed, and legimus, Si Danever be trusted. Indeed Satan is so far disgraced and damned al-vidi mentiar; Si ready, that he hath nothing to lose, he cannot damn himself fur-introibunt in ther, he cannot wish any thing to himself worse then he already is; requiem meam, but yet here is a kind of execration or imprecation upon himself gitur, Sim vain it; do this, and if he do not curse thee to thy face, let me never nus aut aliquid be accounted of, (or as many use to say) let me never be trusted; or tale. Dru. in as some wretched hellish ones, Let me be damned, if such or such loc. a thing be not. There is fuch an empha fis in that manner of speaking used in the Text. But we translate it by a direct affirmation, and that is a good sense too, touch all that he hath, and he will curse thee to thy face, that's certain, so faith Satan, he will do it; it is as fure as done already.

Curse thee.

It is the same word which is used before, verf. 5. It may be my Children have cursed God. The word fignifies properly to bless. It was shewed that probably in that place it might be translated Curse; but in this Text there is a necessity of translating it so, seeing a clear fence cannot be made out, taking the word properly. In curfing another these three things concur. First, an ill opinion or conceit of that person. 2. Hatred or malice against him. 3. A detire

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Verf. 11.

defire that some evil may befall him. This Satan means when he undertakes that 70b being afflicted will curse God. So then, to curse God is to blaspheme God in our thoughts and words, to think or speak unworthily of God, and the wayes of God; see, if he curse thee not to thy face, that is, see if his heart be not imbittered against thee, see if his tongue be not sharpened to wound thy honour, to reproach thy goodness, to accuse thy providence: As it is said of those, Isa. 8. 21. They shall be bungry and bard bestead; and what then? They shall fret themselves, and curse their King, and their God, and look upward; that is, they shall speak basely of their King and of their God, in whom they have trusted, and whom they have followed; he speaks of those wretches that did seek to false gods, or worship the true God falsly, they shall curse their King and their God. It is the very same, that Satan here promiseth himself and undertakes with God that Job will do; do but make him hungry (faith he) and hard bestead, and he will fret himself, and curse thee.

It was very ordinary among the Heathen to do fo: when their gods did not please them, then they would curse their gods. The Poets bring them in often raging against their gods, as he speaks of the mother that found her son dead; she calls the gods and the cum complexe stars cruel, she flies in the face of Heaven presently, Who would ferve fuch gods as these are, that thus flay my fon? &c. Satan in-

fui corpus miferabile nati Atque deos, at. que aftra vocat Virg. Eclog. 5. Quem non in eufavi amens hominumque deumque. Idem. lib. a Aineid.

terprets 70b to be a man of the same temper. Aguinas takes the word properly, Touch all that he bath, and crudeliamater: he will bless thee to thy face : And indeavours to make out the sence thus, touch all that he bath, and thou shalt see he hath blessed thee to thy face; he reads it in the Preterperfect tenfe, that is, if thou afflict him thou shall find that all his former Religion was nothing but mear outfide formality: that he ferved thee only from the teeth outward, served thee to thy face; he bleffed thee, pray'd unto thee, and honoured thee only to thy face : He had no regard to thy worship in his heart; he did not worship thee ex animo, because he loved thee, or delighted in thee, but gave thee an outward complemental bleffing, because thou didit bless him outwardly. As the Apostle directs servants, Eph. 6. 6. Not with eye-service as men pleasers. Satan makes Job an eye-servant to God, or as if, like those of whom Christ complaineth, Matthew 15. in the words of the Prophet, he had drawn nigh to God with his lips, while his heart was far from him. The heart of Job hath been

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far enough from thee, he only bleffed thee with his lips and to thy face: indeed this interpretation hath a fair face, but touch itby a ferious examination, and it will be found without a heart. The construction of Grammar is quite against it: and for us to change the Text, and make it to speak in the preterperfect tense, of a thing past, whereas the words are in the future tense, of an act to be done for the time to come, is too much boldness with Scripture. Therefore though that opinion hath a plaufible sence in it, yet I shall lay it by, and take the ordinary translation, that he indeed intended this, that Fob would break forth into blasphemous revilings of

God, if God did but try him with an affliction.

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And when he faith that Tob would do it to his face, the meaning of it is, that he would do it openly : he will curse thee openly, he will curse thee boldly, he will not go behind the door to tell tales of thee, but he will speak of it before all the world, that thou art a cruel God, and unjust God, and a hard Master, he will tell fuch tales of thee, even to thy very face. We have a like Speech, Gal. 2.11. When Peter was come to Antioch, I withstood him to the face (faith Paul,) that is, openly, I did not go behind his back to tell Peter his own, but I told him it to his face, plainly, openly before them all, (as it is explained, verf. 14.) I faid to Peter before them all, that were then present. Ferome (because he would not have Peter receive fuch an open reproof, judging it would be a disparagement to Peter, to be rebuked by Paul) gives a quite contrary fense of those words of Paul; I withstand him to his face, that is, faith he, I did speak somewhat roughly to him before them, but there was no fuch thing in my heart. I did it but to his face, very flightly, lest I should offend the Jews, whose Apostle Peter was; and I did it to bis face, a little, that I. might satisfie the Gentiles who were scandalized by Peters walking: Otherwise in my heart I had no quarrel with Peter: he and I agreed well enough. As if Paul had made but a shadow fight (adfaciendum populum) to delude the people. But we must not be thus wife: I withstood him to his face, is not opposed to withstanding him cordially, but to a withstanding of him secretly, or behind his back. So here, be will curse thee to thy face, that is, he will curse thee (as the Greek Scholiast hath it) openly, and impudently; himself indeed was afraid lest his sons had cursed carned, aver. God in their hearts, but for all this niceness, and seeming fear of zerous. is childrensfinning in fecret, he will curse thee with i mpudence,

he will not only curse thee in his heart, but the curse will break out at his lips: Out of the abundance of his heart, his mouth will speak blasphemy against God: He will curse thee to thy

face.

We may give some exemplifications, what it is to curse God, to blaspheme God thus to his face. You may read what it is, Mal. 3. 14. Tour words have been stout against me, saith the Lord, you have spoken to my very face: Why what had they spoken to the Lord? What have me spoken say they so much against thee ? Te have said, it is vain to serve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts? &c. This is to curse God to his face: when the wayes of God are blasphemed, and the worship of God reported as unprofitable, when mentay it is in vain to serve God, when they cast aspersions and bring up an evil name upon any holy duty, this is to blaspheme God. They did only speak against the service of God, and they thought they had not blasphemed God in it, Wherein have wespoken against thee? Yes, faith God, you have spoken against me, in that you have spoken against and discredited my wayes. So if Fob had said, the ways of God are unprofitable, and I fee now it is in vain to serve God and to fear him, this had been blafphemy and curfing of God to his face. David was near upon the very brink of this blafphemy, Pfal. 73. 13. when he said, I have cleansed my heart in vain, and washed my hands in innocency, because (faith he) I amplagued every morning; the judgments and afflictions that were upon him, began to make him break out thus. But he prefently befools himself for such speeches, and by that repairs God in his honour.

Secondly, To quarrel and be angry with the providence of God, as if he were not wife or just or good in his dispensations, either to particular persons or to the Church, this I say likewise is a cur-

fing, a reproaching of God. on a poster of war

Thirdly, To curse the servants and people of God is to curse God; if he that touches them touches God, then he that curseth them curseth God too. And God is cursed in any of these sences two ways, first, by detracting from himself, his worship, his works, or his servant, the good they have; or by fastilling on them and aspersing them with the evil which they have not.

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He will curse thee to thy face.

Observe two or three points from this.

First, Note this, Satan can only guess at the beart of man. He would undertake & enter warranty with God that fob would blaspheme, if God did but touch him, but he was deceived: Satan did but conjecture at most, and speak at a venture: if he did not lye knowingly, I am sure he did but guess ignorantly. Satan knows not what is in the heart, that's Gods peculiar, that's Gods cabinet. God knew there lay sincerity in the heart of fob all the while, although Satan

would stand to it, that nothing was there but hypocrific.

Secondly, We may note, feeing Satan accufing him of hypocrifie, would have him afflicted, That affliction is the tryal and touchstone of sincerity. When God doth afflict you, then he doth bring you to the touchstone, to see whether you are good mettal or no, he doth bring you then to the furnace, to try whether you be drofs or Gold, or what you are. Affliction is the great discoverer, that unmasks us. Satan was not out in the thing, he hit upon the rightest way that could be: if any thing would discover Job, affli-Ction would. Indeed some are discovered by prosperity and outward abundance. The warm Sun makes some cast off that cloak, which the wind and the cold caused them to wrap closerabout them. Some, when they have gotten enough from God, care not for God; and when the fish is caught, they lay by. the net; for they do but go a fishing with Holiness, and the profession of Religion, and when they have their ends, there's an end of their profession. Affliction and the cross try others: Some will hold on with God as long as the Sun shineth, as long as it is fair weather; but if the storm arise, if troubles come, whether perfonal or publick, then they pull in their heads, then they deny and forfake God, then they draw back from, and betray his truth; what they, fuch and fuch men? No not they. Trouble makes the great tryal : bring professors to the fire, and then they shew their mettal. This course Satan took with Job; He knew Job had been abundantly tryed by fulness and .. abundance, and these did not draw his heart from God, he must therefore now try another way. It is an excellent passage in the Church History, concerning Constantius the Father of Constantime, that to the end he might try the hearts of his Courtiers, he proclaimed,

वं धार्य केंड देश ρευπείω OITS OUTES XPI-STOROL XI OL VO. per ournor EDIVOVIO. Socrat. lib. 3. cap. 13.

proclaimed, that all they who would not forfake the worship of the true God, should be banished the Court, and should have heavie penalties and fines laid upon them: prefently upon this (faith, the story) all that were base, and came to serve him only for ends went away, for fook the true God, and worthipped Idols. By this means he found out who were the true fervants of God, and whom he meant to make his own; fuch as he found faithful to God he thought would prove faithful to him. What this exploratory decree of Constantius effected in his Court, the same did that which the Apostate Julian set forth in good earnest against the Christians. He no sooner caused it to be proclaimed, that whosoever would not renounce the Faith should be discarded his service, and forfeit both life and estate to his high displeasure; but presently upon the publication of that decree, they who were indeed oursess miour | Christians, and they who had only the title of Christians, prefented themselves, as it were, on a common stage to the view of all men. Such as these are Willows, not Oaks. And as it was with Naomi and her two daughters in law, Orphab and Ruth: All the while that she was Naomi, beautiful, and had enough, they both stayed with her: but when once Naomi became Marah, bitter, and empty, then Orphab took her leave of her, but Ruth abides with her. Here was the tryal, whether Orphab or Ruth had the fincerer affection to Naomi? Ruth loved her mothers person, Orphab her estate and outward preferments. While Religion and prosperity go together, it is hard to fay which a man follows; but when once they are forced to a separation, where the heart was will soon be manifest. The upright in heart are like Ruth, whatsoever becometh of the Gospel, they will be sharers with it in the same condition be it affliction, or be it prosperity, be it comfort, or be it forrow; be it fair weather, or be it foul, be it light, or be it darkness, they will take their lot with it. This is a clear truth, that, whatfoever was the cause of our doing a thing, that being removed we cease to do it; if outward comforts and accommodations in the world, be the cause why we follow Christin the profession of his Gospel, then as foon as ever they fail, our profession will fail too. When zeal is kindled only with the beams of worldly hopes, when worldly hopes fail, our zeal is extinct, and our endeavour is cut off with our expectation.

We are next to confider the Lords grant of Satans motion, And the Lord said unto Satan, Behold all that he hath is in thy

power only upon himself put not forth thine hand. So Satan went forth

from the presence of the Lord.

We have in this verse; First, Gods Commission or his Permisfion unto Satan, Behold all that be bath is in thine band. And Secondly, His limitation of the Commission, Only upon himself put not forth thine hand. Thirdly, Satans speedy execution of his Commission, So Satan went forth from the presence of the Lord.

The Lord Said unto Satan, All that he hath is in thy hand, thy power, so we translate it: the word in the Original is, all is in thy band. Satan moved that God would put forth his hand against Job; and God puts Job into Satans hand. Lest Satan should cavil that God had touched him but lightly, he puts him into Satans power, and lets him do it himself, who would do it throughly. The hand (as we before noted) is put for power; and when any thing is put into the hand, it is put into the power or disposition of another, Exod. 4. 21. Thou shalt do all the wonders before Pharaoh which I have put into thy band. And John 3.35. The Father loveth the Son, and bath given all things into bis band. This phrase of giving or putting into the hand is taken either for good, or for evil. Sometime the putting of a thing into ones hand, is only for the managing and disposing of it for good, as Gen. 39.7, 8. Joseph saidthat his Master had committed all that he had into his hand, that is, to take care of it, and to order it for his masters benefit, profit, and honour: But often to put or to give into the hand, is for evil, to do what you will with persons or things, to punish or to afflict them, Judg. 6. 1. God delivered the Ifraelites into the hand of the Midian, that is, he left them to the power of the Midianites, to tyrannize over and vex them: And verf. 7. God delivered Midian into the hand of If- Dan. 1,2rael, that is, he gave Ifrael power over them to destroy or afflict them. So here, he gave all into the hand of Satan, that is, he gave Satan leave to dispose of Job's estate as he pleased. As if God had faid to Satan; Thou hast leave to do what thou wilt with fobs outward estate, spoil it, plunder it, destroy it, consume it, fire it; thou hast free leave, all that he hath is in thy hand.

We shall note a point or two from that. You see, as foon as ever Satan hath made his motion, God presently answereth, all that he hath is in thy hand. It is not alwayes an argument of Gods good will and love to have our motions granted. Many are heard

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Willti irato tur, multis propitius Deus non eribuit quod utile eft, tribuat. August. 2 Cor. 12.8,

and answered out of anger, not out of love. The children of If-Decemandian- rael required meat for their lusts, and God gave it them, he did not withhold from them their defire, they were not shortned of their lusts, they had it presently: many times his own servants volunt, ut quod call, and call again, move and move again, and obtain no grant: For volunt, ut quod this thing I besought the Lord thrice, saith Paul, yet Paul could not have what he fought. Satan did but move once, and presentry all

that Job had was in his hand.

But further, that which is chiefly here to be observed is, That untill God gives commission, Satan bath no pomer over the estates. or persons of Gods people, or over any thing that belongs unto them. Neither our persons, nor our estates, are subject to the will either of men or Devils ; Christ must fay, All that be bath is in thy hand, before Satan can touch a shoe-latchet: As Christ said John 19. 11. unto Pilate, when he spake so stoutly, knowest thou not that I have power to crucifie thee, and power to release thee? He thought that he had all power in his hand : but Christ tells him, Thou couldst have no power at all against me, unless it were given thee from above. If the Devils could not go into the swine, much less can they meddle with a man, made after Gods image, till God gives them leave. Every foul that hath interest in Christ may suck comfort and confolation in the saddest, in the forrowfullest day from the breast of this truth. If Satan and wicked men cannot move till Christ saith, go, nor wound till Christ saith strike, nor spoil, nor kill, till Christ saith, their estates, their lives are in your power, furely Christ will not speak a word to their hurt, whom he loves, nor will he ever suffer his enemies to do a real damage to his friends. Besides, it may still the soul with unspeakable joy, to remember, that while a man is fuffering, the will of Christ is a doing.

Thirdly, Satan doth very wickedly (according to his nature,)in moving that Job may be afflicted. He moveth in malice and in spight: God knew what his heart and intent was and yet grants it. We may note from hence.

That which Satan and evil men defire finfully, the Lord grants

bolily. The will of God and the will of Satan joyned both in the same

thing; yet they were as different as light and darkness, their ends were as different as their natures. Though it were the same thing they both willed, yet there was an infinite distance between them in willing it. The will of Satan was finfull, but the power

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given Satan was just. Why? because his will was from himself, but his power was from the will of God. Satan had no power to doe mischief but what God gave him, but his will to do mischief was from himself. Therefore we find that the same spirit is said to be an evil spirit, and to be a spirit from the Lord, and yet the Lord doth not partake at all in the evil of the spirit, as I Sam. 16. 14. The Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him. An evil spirit from the Lord, Unus idemque how was it an evil spirit, if it were from the Lord? can the Lord Domni appelfend forth any evil from himself who is only good? In that he latur & malus. was evil, that was from his own will; but that he had power to Domini per litrouble Saul, that was from the Lord : So here, Satans will and centiam poteintent were most wicked, these were from himself; his power to statis justa; maj afflict Fob was from God, and that was good. Satan willeth Fob rium voluntation should be afflicted for his destruction, God willethit only for his injusta, Greg. tryal and probation. Satan defireth it that God may be blafphemed; but God willeth it that himself might be glorified. Satan Satan volune willeth it, that so others in his example might be scandalized and tas semper iniditheartned from entering into the service of God, seeing how ill qua est, sed nunhe sped; but God willeth it that others might be strengthned and injusta, Greg. incouraged to enter into his fervice, beholding a man under fuch Dem adeo boheavie pressures, and yet not speaking ill of God or of his wayes. nus est ut nulla Satan willeth it, hoping thereby fob would discover his hypocri-modo mala perfie; but God willeth it knowing that he would therein discover inde majora his integrity. So then, though the same thing was willed, yet bons eliciturus there was a vast disproportion in their ends and intentions; and esfer. though the power by which Satan did afflict Job was from God, yet the evil intent with which he afflicted him was from himfelf. Thus we fee how God without any stain or touch of evil grants this, which Satan did most wickedly desire. It followeth,

Only upon himself thou shall not put forth thy hand.

God gives a commission, but it is with a limitation, there is a restriction in it, Only upon himself, &c. that is, not upon his person, not his body, thou shalt not afflict that with diseses; not his soul, thou shalt not afflict that with temptations. Hence note,

That God himselfsets bounds to the afflictions of his people; he limits out how far every affliction shall go, and how far 'every instrument shall prevail: as he doth with the Sea, Hitherto (faith

(faith he) thou shalt come, and no further, here thou shalt stop thy proud waves; to he faith to all the afflictions of fingle persons, or whole Nations, hither you shall come, and no further, Only upon bimself thou shalt not put forth thine band. This limitation respects; First, The degree or measure, thus far you shall afflict, that is, in such a degree, to such a height, and no higher. Secondly, It respects the time, thus far, that is, thus long, so many y ears, or so many dayes you shall have power, and no longer. God leaves not either the measure, or the time, the degree, or the cont invance of any affliction in the hand of Satan or his adherers: We read (Rev. 6. 10.) That the Souls under the Altar cry, How long Lord. how long? They cry to God how long? They knew that he only had the time in his hand, he only could tell how long, & it should be as long as he pleased, How long Lord? They cryed not to cruel tyrants, how long will ye persecute? but Lord, how long willit be before thou come to revenge? And so David, Pfal. 31. 15. My time it is in thy hand, speaking of his afflictions. There is no affliction, but it is in the hand of God; for the continuance of it, as well as for the manner of it: And as no enmy, man or devil. can make thy cross greater, or longer, or heavier; so no friend, man or Angel, can make thy crofs lighter, or leffer, or shorter then God himself hath appointed; only upon himself thou shalt not put forththine band, thou shalt not move an inch further, not a hairs breadth further. As our afflictions for the matter of them are by the will of God, (as the Apostle speaks, 1 Pet. 4. 19. While. you suffer (faith he) according to the will of God: those words according to the will of God, note not only the righteousness of fuffering, that it must be in a good cause, but also the spring from whence those sufferings come, they are Ex voluntate Dei, so Mr. Beza translates it, they are out of the will of God. Now I fay, as they are out of the will of God, or from the will of God, springing from his will, and flowing from his dispensation of things in the matter of them) so also in every circumstance, God himself gives thy crofs length, and breadth, and thickness; he fills thy cup of forrow, he directeth how many drops, to a drop, shall be put into it, thou shalt not have a drop more then God prescribes, and (which is more comfortable) knows will be for thy good.

Secondly, Observe, That Satan is boundless in his malice toward the people of God. If God did not set him bounds, he would set himself no bounds; therefore saith God unto him, Only upon

bimself,

bimself, &c. He had a mind to have gone further, he would have been upon Job himself, as well as upon his estate, if God had not stop'd and curb'd him. Therefore the Apostle gives that assurance for the comfort of the people of God, I Cor. 10. 13. God (faith he) is faithfull, who will not suffer you to be tempted above that you are able: As if he should fay, Satan would with all his heart lay more upon you, than you are able to bear, Satan would break your backs if he were let alone, but God will not fuffer it. Satan hath a boundless malice against the people of God. Some observe this from his name Leviathan, Isa. 27. 1. In that day the Lord with his great and strong Sword shall punish Leviathan the piercing Serpent. Leviathan is put there for Satan, and for all the instruments of Satan; now Leviathan fignifieth in the Hebrew. an augmentation, an addition, or an increase: And Satan is so cal-Dicitur Levialed, because (say they) he ever desires to lay more burthens upon, than, i.e. Addito increase the afflictions troubles and temptations of Gods peo-tomentum sive ple, he never thinks he hath done enough against them. His thirst augmentum, to work mischief is never quenched, but still he desires to do stromolo conmore, he would fain have his Commission inlarged to do more tentus est, nulmischief in the world. Therefore God is faid not to strike after lam potestatem their stroak, in the 7. verse of that 27. of Ifa. Hath be smitten sibi satis effe bim as be smit those that smote him? In the Hebrew it is, He putatsplus sibath not smitten him according to the stroak of those that smote addinabin mahim: according to their stroak, noting that the stroak of Levia-lorum plus inthan and the stroak of his instruments is an unmeasurable stroak, a ferri sempenpoboundless stroak, they would never give over striking: They stulat. Pined. 2. think the wound is never deep enough, nor blood shed enough ? but saith the Prophet, verse 8. God doth it in measure; so that he opposeth their striking to Gods afflicting, by the measure of it. God keepeth his afflictions in fuch a bound and compass, he afflicts in measure; but Satans stroak and the stroaks of wicked men are with-

Lastly, observe how Satan is by this proved a deceiver; he intended more then he spake: you may see it plainly in this, because God put a restraint upon him. Touch all that he hath, swith Satan; that referr'd to his possessions & outward estate, as if that had been the mind of Satan in the motion. Do but afflict him in his outward estate; I de sire no more to make this tryal: now when the Lord saith, All that he hath is to thy hand, there he grants him the motion in the letter

out all measure, that is, without all moderation: unless God stop

them, they would never make an end.

of

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of it:but the Lord God saw that Satan had a surther reach, when he said, Touch all that be bath, which words seem to extend no surther then his estate; but had not God li mited and restrained him, he by an infinite grant to his motion had likewise sallen upon his person, that was the great morsel he gaped after all this while, he would have been doing with Fob himself, else there was no need of this limitation, Only upon himself put not forth thy band; Satans singers itch to be medling with Fob, though his words called for what he had, not for himself.

And Satan went forth from the presence of the Lord.

As foon as he hath leave, and his Commission, he is gone prefently, He went out from the presence of the Lord. The word is, he went out from the face of the Lord : Now the face of the Lord in Scripture it is taken sometimes for the effential glory of God, that inaccessible Majesty of God, Exod. 33. ult. Thou canst not behold my face. Sometime the face of God is put for the favour and love of God, Cause thy face to shine upon thy Sanctuary which is desolate, Dan. 7. 19. And cause thy face to shine upon thy servant: So in many other places the face of God is put for the favour of God, because the favour and love of a man is seen and discovered in his face: so there is somewhat in those dealings of God which discover God; he is said to make his face to shine upon his people, when he doth discover by any act of his, that he loves and favours them; that is the shining of his face upon them. The face interprets the heart, and shewes the meaning of the spirit : so in those things which interpret somewhat of the love of God to us, God is said to make his face shine upon us. On the other side, the face of God is put sometimes for the anger and wrath of God, because anger is seen in the face too; so in those things by which God discovereth his anger, he is said to set his sace against men, there is an express place for it in this sence, Lam. 4.16. The anger of the Lord (the Hebrew is, the face of the Lord) hath divided them; that is, the Lord hath done such things as have the character of anger upon them, that do represent and hold forth nothing but the anger of the Lord unto a people, and that anger of the Lord is called the face of the Lord unto a people. Thirdly, by the face of the Lord in Scripture, we may understand the ordinances and the worship of God, because in them & by them God is revealed, manifested and known to his people, as a man is known by his face:

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So in the old Testament, coming to God in those institutions was called appearing before God, because in them God had promised to manifest himself unto his people. Lastly, the face of God is put for the common and generall presence of God in the world, by which he filleth Heaven and Earth, Psal. 139. 7. Whither shall I

go from thy presence?

Now when it is faid that Satan ment forth from the face of God, or from the presence of God, it cannot be understood in the first or in the second sense, for he cannot so come into the presence of God or before the face of God: before his face of glory, or before his sace of savour, Satan never came, nor ever shall. And as the presence of God is taken for his worship; so Satan cares not to come into his presence. Lastly, as the sace of God signifies his common and general presence in the world, so Satan cannot possibly go out from his sace, Whither shall I go from thy presence on Pal. 139. men, nor devils are able to go out of the presence of the Lord, in

that sense, for he filleth Heaven and Earth.

Then these words, He went out from the presence of the Lord, are spoken after the manner of men. When a servant cometh Hominum more to his Master to receive commission to do some business and hath loquitur, a quihis errand given him, then he goeth out from the presence of his bus servi ene-Master about his business. So Satan comes here upon a business ta exequantur unto God, he makes a motion, and desireth to have such power que ab illis put into his hand to do fuch and fuch things: the Lord grants it, acceperunt, and as foon as ever he had his dispatch, he goeth out of the presence of the Lord. So that the meaning is only this, that Satan left off speaking with God, left off moving God any further at that time, and went out to execute that which he got commission to do, as servants go out from the presence of their Masters, when they have received warrant or direction what to do. While a fervant is in expectation of his meffage or errand, fo long his eyes are upon his Master, Our eyes wait upon thee, O God, as the eyes of servants look unto the hands of their Masters, Psal. 123.3. The eyes of servants wait upon the face of their Master, till they have received their message, and then they go out from their prefence.

It notes the speed that Satan makes when he receiveth power from God to afflict, or to chasten and try any of his children, he makes no stay, presently he goeth out from the presence of the Lord. Satan is speedy and active in executing any power that is committed.

committed unto him against the people of God, against any particular member, or against the Church in general: as soon as ever he hath but his Commission to afflict he is gone about it instantly. As the good Angels in Heaven are described to have wings, because as soon as ever they have received a command from God, they are upon the wing, they sly as it were, to suffil the will of God; and in that sense go out of his presence: So Satan and the wicked Angels are upon the wing too in that sense, as soon as ever they have received power, presently put it in excution.

And we may in this make Satan himself our pattern. As we pray that the will of God may be done in earth as it is in Heaven, in Heaven by the good Angels: So in this sence (I say) we may desire that we may do the will of God with as much speed as the evil Angels. It is not unwarrantable to learn from Satan speedily to be doing about the will of God.

JOB 1. 13, 14.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brothers house. And there came a messenger unto Job, and said, The Oxen were plowing, and the Asses feeding besides them:

And the Sabeans fell upon them, &c.

IN the former context we shewed you the affliction of Job, moved by Satan, and permitted by God; Touch all that he hath, is Satans motion; All that he hath is in thine hand, is Gods permission. From this 13. verse to the end of the 19. the afflictions of Job are particularly described; and we may observe fix particulars in the Context concerning his afflictions.

i. The time or season of his afflictions; And there was a day when his sons and daughters were eating and drinking Wine in their eldest

brothers house, vers. 13.

2. The instruments or the means of his afflictions. Satan who undertook the afflicting of Job, stands as it were behind the door, he doth not appear in it, but sets on others. His instruments were first, cruel and bloody minded men, the Sabeans verse 15. The Chaldeans,

Chaldeans, verse 17. Secondly, those active creatures, devouring fire and stormy winds, the fire, verse 16. the wind, verse 19.

3. The matter of his affliction, or in what he was afflicted, it

in his outward estate.

4. The variety of his afflictions, he was not smitten in some one thing, in some one part of his outward estate, but he was afflicted in all, his Oxen, his Asses, and his Cammels violently taken away, his Sheep burnt up by the fire; his sons and his daughters overwhelmed and crushed by the fall of an house, all his servants attending upon these, slain, consumed, destroyed, excepting only one from every stroak, to be the sad relator or messenger of these calamities.

5. The suddenness of his afflictions, they came all upon him in

one day.

of them all was in his ears at once: as they were all brought upon him in one day, so they are all told him in one hour, yea by the story it doth appear, there were but very sew moments between the first and the last: For the Text saith, that no sooner had one messenger ended his doleful news, but another begins, nay, they did not stay so long as to let one another make an end; but the Text saith; While the former was yet speaking, there came another and said, and so while the next was yet speaking, there came another and said, and while he was yet speaking, another, &c. So that Satan did not give Job so much as the least minute of intermission to breath a while, or recollect himself. His troubles both in the acting and in the reporting, were close linked together, like a chain, one with another, and he within them all fast bound, and yet free.

These are observable through the whole context concerning this great affliction of Job. Now we will consider the afflictions themselves, their several parts, and open the words in which they

are presented to us.

Vers. 13. And there was a day when his Sons and Daughters were eating and drinking Wine in their eldest brothers house.

And there was a day.] To every thing there is a season (saith Eccles. 3. 1. Solomon) and a time for every purpose under the Sun. God hath a time for his purposes, God hath his day: Man hath a time for his purposes, and so hath Satan: any day will not serve his turn,

But what day was this? It is explained in the words, in the latter part of the verse. It was a notable day, for it was a day, or that day, When his sons and his daughters were eating and drinking wine

in their eldest brothers house.

There are three things in those words, which prove that this was an extraordinary day.

1. Itwas a feasting day, and feasting dayes are extraordinary

dayes.

Efl. 3. 6.

Joh. 2. 4.

Cant. 2. 4.

- 2. It was an extraordinary, not an ordinary feafting day; for it is faid, they were eating and drinking Wine. In the beginning of the Chapter (where the fealts of fob's Children are described) it is said only, That his sons went every one their day to eat and to drink: But here it is said that they did eat, and drink wine: which notes an extraordinary feast. For still in Script ure when we read of a hanquet of wine, or a feast of wine, an extraordinary feast is meant : Queen Esther invited the King and Haman to a banquet of wine, not that there was nothing but wine at the banquet, but that addition did imply, that it was a plentiful banquet, a solemn banquet. It is more to make a banquet of wine, then to make a banquet, though scarce any banquet is made without wine. So when there wanted wine, the folemnity and glory of the feast was thought to be blemished, They have no wine, saith the mother of Christ anto him at the marriage feast in Cana. And when the Spouse would set forth the wonderful fulness of spiritual delights, which she had from Christ, she expresseth it thus, He brought me into the banqueting house, the Hebrew word is, be brought me into the bouse of mine; the house of wine notes extraordinary spiritual refreshing. What a banquet had the Spouse for her soul there? Christ called her to eat and drink abundantly, to be filled with his love. See the like Ifa. 25.6. So Jobs children were eating, and drinking wine, so they were at a plentiful and solemn feast that
- 3 It was a day of feafting in their eldest brothers house, that is another thing which proves it was an extraordinary feast day.

It was a feast, and a feast of wine, and a feast of wine in their eldest brothers house, who had alarger estate, a fuller portion, and to anfwer the dignity of his promogeniture, ought to make a more folemn feast then the rest did: This was the day that Satan picks out and chooses to bring all these sad afflictions upon Job; an ordinary day would not serve his turn; without doubt this was not the immediate day or time, after which he got that commission from God, All that he hath is in thine hand : Satan went away, he would have been at it as foon as he could, but he waiteth for a special time, wherein he might do it with greatest advantage; and that

is the point I shall observe from this.

That Satan observeth and watcheth his time to fasten his temptations most strongly upon the soul: He watcheth a day, there nexs aday, and there was not a day in the whole year, upon which he could have done it with greater advantage then upon that day. As the mercies of God are exceedingly indeared to us by the seafon in which they come to us: When they come to us in our special need, how sweet is a mercy then ! And as our obedience is exceedingly commended to the acceptation of God, when it is upon a fit day, when it is on the day wherein he calls for and expects it: And as our fins are exceedingly aggravated, by the season and time wherein they are committed: What, fin upon thisday ? A day of trouble, a day of humiliation? As Elisha rebuked Ge-2 Kings 5.25. bazi, Is this a time to receive money, and to receive garments, &c. Is this a time for thy heart to run out finfully after the world? So likewise the temptations of Satan, and the afflictions which he brings upon the servants of God, are exceedingly imbittered by the feafon; and he knows well enough, what feafons will make them most bitter; and what can more imbitter a cup of forrow, then to have it brought us upon a day of rejoycing? Solomon tells us, that as be that taketh away a garment in cold weather, and as viniger upon nitre, so is he that fings a song to an heavie heart. It joy be troublesome in our sorrows, how troublesome is sorrow in the midst of our joys? Prov.25. 20. Then, Satan could never have found out such a time as this: Must he needs be afflicting the Father, when the children were a feathing? Could he find out no other time but this? Must his teares be mingled with their wine? Must the childrens rejoycing day be the Fathers mourning day? Must Satan needs shew his malice against the Father, when the children were thewing their love one to another? It was

Chap. I.

a love-feast. Thus he did with Christ; it is observed that when Christ had fasted 40. dayes and 40. nights, and afterwards was an hungry, then the Tempter came, he layes hold of this advantage, he would not come till he was hungry, to perswade him to turn stones into bread. What a strength had this temptation from the feafon? Who would not make bread for himfelf if he can, when he is hungry? had Christ been full, there had not been such an edge upon, such a weight in the temptation. How many doth Satan provoke to turn stones into bread, when he comes to them in their hunger? Thou art in a strait, like to starve and perish. turn stones into bread, that is, procure thy self meat and provifion by unlawful and finful wayes; this is indeed to turn stones into bread. So here at this time when Job was rejoycing (as doubtless he did) to fee the love and unity of his children; now at this time Satans attempts to turn their bread into a stone, to bruise and break the heart of their tender Father. Afflictions press most when they are least expected.

Let us observe then this mixture of malice and cunning in Satan in choosing his time. To carry a man from one extremity to another, puts him upon the greatest extremity: To make the day of a mans greatest rejoycing to be the day of his deepest forrows, this is cutting, if not killing forrow. To be brought from extream forrow to extream joy fuddenly, doth rather amaze then comfort the spirit of man: It is said, that when the Lord turned again the captivity of Zion, the people were like them that dream, the change was fo great, fo fudden, that they were rather aftonished &: amazed then comforted with it, for a while. So, much more to be hurried from extream joy to extream forrow, from the borders of comfort to the brink of death on a sudden, is not so much to afflict a man, as to confound and diffract him. This course Satan takes with fob.

It were well if we could be wife in this respect to imitate Satan, to choose out our day to do good when there is greatest probability of fuccess, as he chose out his day to do mischief: It is the Apostles rule, as you have opportunity to do good; if we could be wife to lay hold upon opportunities, it would be a wonderfull. advantage to us; as a word fitly spoken, is a mord upon the wheel, fo a work fitly done, is a work upon the wheel, it goeth on, takes upon the heart both of God and man. Let us confider whether now we have not a season, whether this be not a day that hold

Pfal. 126.1.

Gal. 6, 10.

holds forth to us a glorious opportunity. Surely we may present this day unto you, as a day to be doing in. Let us therefore be as quick in this our day to do good, as Satan was in that day to do hurt. This is a day wherein great things are a doing, and grievous things are a suffering by many of our brethren, therefore you should be working this day, make a day on't. This is a day, in which fons of Belial, men that will not bear Christ's yoke, are combining to break it, and to cast his cords from them. Then joyn this day, to help Christ; else, as Mordecai said to Esther; If thou altogether holdest thy peace at this time (this was a day for Esther to work in) then shall their enlargement and deliverance arise to the Jews from another place, but i hou and thy fathers house shall be destroyed: So I may fay to you in reference to the present opportunity, if you altogether hold your peace, hold your purses, and hold your hands at this time, at fuch a day as this, enlargement will come to the Church some other way, but you may be destroyed, who think to hold and keep your peace either by faying or doing nothing: if ever you will appear, this is a day to appear in to do good. Let us be wife to manage and improve our day; that it may never be said of us, as our Lord Christ did of Jerusalem; If 3e bad known, even ye, in this your day, the things which belong unto your peace, Luk. 19.42. It is a fadder thing to have had a feason, and not to know it; (fc.not to use it,) then not to have had it. Solomon tells us, Eccles. 8. 6. That, Because to every purpose there is a time and judgment, therefore the misery of man is great upon bim. Misery cannot be great to a man, because there is a time for every purpose, but because men are either so blind that they cannot fee, or fo fluggish that they will not make use of theproper time for every purpose. Thus the Preacher himself expounds it, Chap. 9. 12. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the Birds are taken in a Inare, so are the sons of mensnared in an evil time, when it falleth suddenly upon them. Confider what Solomons experience taught him: Let not your inadvertency of these times, make you a new experiment of that ancient truth, and leave men that would be wife, especially that pretend to wisdom, to be numbred among and compared with a filly bird, a filent fish.

Then again, Forasmuch as it was the day of their great feast, of their feast with wine, upon which this great affliction assaulted fob,

Observe,

That

That the fairest and clearest day of our outward comfort may be clouded and overcast before the evening. It was as fair a day as e ver began in Jobs family, a scast, and a scast with wine, and that in the eldest Brothers house, and yet all was darkness before night.

This is true in reference to ungodly men, great and terrible judgements fall suddenly upon them; their light is turned into darkness in a moment, as Christ compares it to the dayes of Noab, and the dayes of Lot; As it was (faith he) in the days of Noah, they did eat, they drank, they married wives, they were given in murriage, untill the day that Noah entered into the Ark, and the flood came and destroyed them all; and as it was in the dayes of Lot, &c. both which are fet out in two words by the Apostle; when they shall say peace and safety, then sudden destruction

1 Thef. 5.3.

1 Cor, 10.31

1 Tim. 6 17. Pfal. 61. 10.

cometh. Thus it is with ungodly men, their Sun often fets at Noon, when they fay, yea when they conclude all's well, then judgement mixt with wrath is at the door. This is a truth also in reference to ungodly men, and the Churches of God, all their outward comforts may be clouded in a day, while they are eating and drinking, not finfully, but in a holy manner: suppose as the Apostle adviteth, to the glory of God, yet even at that time all may presently be taken away. And therefore as the Aposile saith, rejoyce as if you rejoyced not in the creature, and cat as if you did not cat, and buy as if you possessed not: Why? For the fashion of this world, the Scheme of this world passeth away. You see it did with Job; in what a goodly fashion was his worldly estate in the morning, how was it dreft and adorned in perfect beauty, in all its excellencies (as we heard it before described,) yet before night all the fashion of it past away, and the beauty of it was quite blasted: Therefore you that have great estates, and good estates, estates well gotten, and well govern'd, be not high minded, trust not in uncertain riches; If riches increase, and if they increase in a right way yet fet not your bearts upon them, for the fashion of worldly things quickly paffeth away; Riches make themselves wings to fly away, when thou art making doors and locks, bolts and bars to keep them in. That for the time in the 13. verse. But what did Satan upon this day?

That is fet forth in the 14. verse, and so on. And there came a mefsenger unto Job, and said, The Oxen were plowing, and the Affes feeding beside them.

There came a meffenger.) The Jewith Rabbines and some of the Fathers tell us, that these messengers were devils, evil spirits in the likeness of men. But surely the opinion hath little likeness with the truth, therefore with Beza, I lay it by, & reject it among the tales of the Rabbines. These messengers were really the escaped

servants of Fob, as we shall see afterward.

Now the messenger bespeaks Job thus, the Oxen mere ploming, they were hard at their work, and the Asses were feeding besides them. The word in the Hebrew is this, the Asses were feeding at their hand, or at hand; to be at hand, doth note nearness; in our language we say, such a thing is at hand, or such a man is at hand, the day of our fear is at hand, when we mean they are near; The Lord is at hand, Phil. 4.5. sc. nigh unto us for our help. So 2. Thesself. 2.2. It is applied also to nearness of place as well as of time, Neb. 3.2. where the building of the Wall of Ferusalem is described, it is said, Next unto him built the men of fericho: the Hebrew is, at the hand of him built the men of Jericho, that is next to him in place.

Now the messenger describeth all in such a posture, The Oxen mere ploming, and the Asses feeding: By this to assure Job of the care and diligence of his servants about his business for the securing of his Cattel, and improving of his ground: as if he should have said, this sad affliction which is come upon thee, did not come through our negligence or improvidence, we were about our business, according to our several places; The Oxen mere plowing and the Asses were feeding by them, they were not carelessly left to danger, but our eye was upon them, yet notwithstanding they were all

furprized and taken away.

From this relation of the posture of Jobs servants and Cattel at the time when this affliction fell upon them, we may observe thus

much ;

That all our care and diligence cannot secure outward things unto us. Afflictions may take us in the midst of our best and most honest endeavors. A man may be looking to, and ordering his estate, and yet at the very time while his eye is upon it, he may see it take its slight like an Eagle towards Heaven; while he is ordering of it, he may see disorder and consuson coming upon it; while he is settling of it by honest care, he may quickly see it unsettled, removed, and all broken to peices, as it was here with fob; he was in a very good way, his servants were honestly imployed, but such

denly all is gone, The Oxen were taken away, and the Affes that fed by them. But who made this attempt? The messenger informs that in the next words:

And the Sabeans fell upon them.

The Sabeans The Hebrew is, Saba fell upon them, the Country from put for the people, Saba for the Sabeans. As we use to say, Spain made war, and France made war, that is, the Spaniards made war, or the French made war; so it is such an expression, Saba fell up-

on them, that is, the people inhabiting Saba.

Fell upon them The word noteth a mighty violence, they came upon them as from above, they came powring down upon them like a storm. There is fuch a phrase in war, when they go violently upon a place, they are faid to from the place, to from the gates of a Castle, or of a City; so here, they fell upon them, that is, they came violently upon them like a storm. In Prov. 1. 27. destruction is described to come upon wicked men like a whirlwind.

The Sabeans were a people (as it is concluded by most inter-Arabis intelli- preters) inhabiting Arabia felix, near the Country where Job ewelt: And for the manners of these people, it is observed by Hierant unde po- storians, that they were a people famous only for robberies, a peoflerior atas eas ple that lived by pillage and by plundering of their neighbours, fuch a people they were; These Sabeans fell upon them, they took away thy Cattel, and have flain thy fervants with the edge of the Sword.

Here it may be questioned, How or why these Sabeans at such verbo Arabico, a time should fall upon the estate of Job? What hurthad Job done guod furori & them? Job lived in a fair way with all his neighbours, and kept good quarter and correspondence with them; he was not a man of war or contention, how then cometh it to pass that these fell Latro. Druf. upon Jobs estate and took it away, and upon that day too, in this

nick of time.

As when the Widow of Tekoah had told a fair tale to David about the bringing back of Absolom, the King asked her, Is not the hand of Joab with thee in all this? So when you fee fuch men, Sabeans and Chaldeans falling upon the estate of Job, you may demand, Is not the band of Satan in all this? Yes, no doubt. These Sabeans fall upon Job estate, but Satan first fell upon the Sabeans

Sabæos autem ge, qui latro. ciniis dediti Saracenos appellavit, non a

Sara ut quidam fomniant, sed a Savos

latrocinari Significat. Unde Saric.Fur.

in loc. 2 5am. 14. 19. Sabeans, and by strong temptations provoked them to do this ser-

But how could he prevail upon the Sabeans, that they should

come and do his bufiness now at this time?

Chap. 1.

The Apossele telleth us, that wicked men are led captive by Satan 2 Tim. 2. 26. at his will. Satan doth lead men captive at his will, while they are as they conceive conquerours, riding in triumph, doing their own will. These Sabeans come to execute their own designs, but Satan had a design upon them, he brought them thus to spoyl the estate of Job.

But what could Satan do? How could Satan prevail with these? Can he force men to be his instruments, to execute his designs upon the people of God? Or hath he Sabeans and Chaldeans, Nations

and people at his beck, or under his command?

No, Satan cannot force or compel them against their wills; but as that Scripture saith, he leads them captive at his will; and as another Scripture, he is a Prince of the power of the aire, and he works in the children of disobedience; yea, he works like a Prince mightily and powerfully in the children of disobedience; Though he cannot coonstrain them, yet he can work mightily in them to effect what he hath do.

But how doth he bring them about thus readily and suddenly

to act what he projects?

Thus ; First, He finds out the temper and disposition of the perfons; That Satan can do; he is a great Naturalist, and hath a great deal of help to his skill, long experience, by both he can goe very far in discovering the dispositions of men, which way their spirits tend; and he found out that these Sabeans were a people given to robbery and spoyl, and so fit ministers for him to work by in his defign of spoyling the estate of fob. Secondly, When he hath found out the natural temper or state of a mans heart, he can lay a bait of temptation futable to that inclination and defire: finding out a people given to spoyl, he presently sets before them rich spoyls, these are a taking object. See, yonder is a brave prize for you, yonder is a rich man, his estate will be good plunder, yonder are Oxen and Asses store, there's good booty to be had. Thus finding out their disposition, he presents or holds up an object to them which hits it fully, Thirdly. Satan deals with man to draw him to his purpose a degree further, sc. by injecting and casting into the mind the motion to do this:

He

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Acts 5: 3.

He not only presents such and such a thing, such and such an opportunity, but he casts in and injects the motion. as it is said of Judas, that the Devil put it into his heart to betray Christ. The Devil being a spirit hath access to our spirits, and can convey himself into them, and instill his suggestions : as the Lord Christ did breath upon his Disciples, & so they received the Holy Ghost, and were filled wirh the Spirit; fo Satan breaths filthy fuggestions into the spirits of men, and fills them with all manner of wickedness, malice, unrighteousness, he fills them with the spirit of Hell : Why bath Satanfilled thine beart faith Peter to Ananias? Satan had fill'd his heart to lye to the Holy Ghoft; Thus he inftilled these thoughts of gain by robbery and murder in the Sabeans and Chaldeens, and filled their hearts brim full: Then they resolve to act with the hand, and so they become his instruments. Lastly, Satan can do somwhat more then inject and fuggest such thoughts; he can mightily irritate and provoke, and stir up the heart to be willing to give entertainment to such a motion. He not only barely presents his temptation, but vehemently backs it, and will give no rest to a man till he yields to it : As it is faid of his tempting David, that Satan stood up and provok-

As it is said of his tempting David, that Satan stood up and provoked David to number the people: He did not only inject such a thought into David, but he provoked him, he never let him alone, but sollowed him, solicited him to it. This Satan can do; and yet he cannot presse men to take up Arms for his designs, all those that fight under Satans colours are Voluntiers, he never constrains any, neither can he, the Will is never forced by him, neither can it be. Satan uses no compulsion beyond a moral perswasion well set on; he can but vex us (as the Midianites did Israel) with his wiles: He is an Achitophel, not an Aiexander; a

Machiavil, not a Cafar.

This is the manner of Satans working in the children of disobedience. All these things he can do; yet I beleive he is not alwayes put to do all these upon every one over whom he prevailes: Some come to this work on easier terms then others. He needs not provoke and solicit them, a suggestion wins them, the very sight of an object overcomes them: Yea some stand ready offering their service unto Satan, and setting themselves to work any wickedness he will employ them in. I have shewed you the most that Satan can do; I conceive he had not much to do with these Sabeans to invite them to this War: That which is in mo-

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tion is easily moved. And as we say, He must needs run whom the Devil drives fo the Devil needs not drive them who are running of themselves.

It being opened what these Sabeans were, and how they came into the service of Satan, what made them take up Arms, as it

were in his cause; we may observe from hence,

Chap.I.

First, That wicked and ungodly men while they satisfie their own lusts, are but doing the work of Satan, and executing his designs. These Sabeans, though they did not think it, yet they came upon Satans errand: So God, when he doth juftly use wicked men to punish or correct his people, they do their own will, and they have their own way, but God hath his way too, he overrules them to effect his business at that time: As it is said of the King of Affyria, O Affyrian, the rod of mine anger, I will fend him against an hypocritical Nation, and against the people of my wrath will I give him charge, howbeit he meaneth not fo, neither doth his heart think so, Ifa. 10. he hath purposes of his own. So they that are agitated by Satan and provoked by him, they think not so, they think not they are doing the will and work, the dirty drudgery of Satan, but the truth is, they do nothing else all the while: You are of your Father the Devil, and his lusts will ye do, faith Joh. 8. Christ to the Jews ; while they do their own, they fulfill the lusts and designs of Satan. As it is faid in the Revelation, The Devil shall cast some of you into prison; it was not the Devil in person, it was the Devil in his seconds or servants; and these men little Ephes. 6. thought that they did the Devils service at that time: If one should have come and told them, you are now doing the Devils work, and undertaking a piece of service for him, you are so many instruments and agents for Hell, they would not have believed it; but the truth is, it was the Devills work, and they did it so devilishly, that from both it is said the Devil did it, he cast some of them into prison. It is a fearful thing to persecute or oppress the people of God; such in serving their own lusts, are indeed the right hand of Satan, the Devils birelings.

Secondly, Forafmuch as Satan will have Scheans and Caldeans to afflict Job's estate, he could have destroyed all himself if he pleased. Good Angels have mighty power, and so have wicked Angells too, if God will let them alone to put out their power: therefore they are called Principalities and Powers. Satan had Rev. 2, 10. leave, he might have taken what course he would with the estate

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of Job: he doth not call in the Sabeans and the Chaldeans to this work, because he could not do it himself; no, it is because he would work by others, he would have instruments.) Note from hence;

That Satan loveth to draw others to be partakens with him in his designs. Though he can do his work alone, yet he will have man joyn with him in it, if he can: And in this he imitates God himself, who hath an almighty power, is able to do all thing alone if he please, yet he usually calleth in instruments: He is able to convert alone by the motion of his Spirit, but he will have Preachers to convert by the ministry of the word: He is able to protect his people from their enemies by his own strength, yet he will have Armies mustered to do it by. And why doth God chuse to work thus? There is a double good in it. He doth it that he may do good two wayes at once. First, His Creature is faved and relieved, that's one good. Secondly, Men who are employed as instruments are honoured and respected; they having given help to God in such a cause, (so he interprets it, a coming forth to belp the Lord against the mighty) God gives them honour in the eyes of all his fervants; there is another good. So Satan, while he fetteth men awork, Sabeans, Chaldeans, and others to do mischief, he doth a double mischief at once; he doth mischief to Job or others whom he afflicts, and he doth mischief to his instruments; he makes these sin, as he makes others suffer: If he carry on the work alone, they fuffer, but others do not partake in the guilt of the fin; but now when he useth instruments to effect his wicked defigns, he makes one miserable, and the other wicked. This is one of Satans methods, he will work by means, and do his business by the hands of men, that he may at once do a the three elevals one elwan at that double mischief.

Thirdly, in that these Sabeans and Chaldeans are observed in Histories to be a people given much to robberies and spoyl, and these are the men whom Satan picks out for this business. Observe;

That Satan suiteth his temptations to mans natural temper and inclination. Whensoever he tempeth, he takes this advantage if he can discover or obtain it. He is wifer then to set sail against wind and tyde, to row against the stream; therefore he labours all he can to find which way the stream of every mans affections run; and to what sins his relations, his calling, or his opportunities

nities,

nities, lay him most open and obnoxious, accordingly he layes his fnares and spreads his net. When he meets with a proud man, him he tempteth with high thoughts: When he meeteth with a covetous man, him he tempteth to the love of the world, he layes a golden bait of profit before his eyes: The adulterous he leads to the Harlots house. For howsoever it be true, that every man hath in him a principle fuiting to every fin, yet it is a truth too, that every man is not equally active for, or dispos'd unto every fin, and every man hath not every particular fin predominant in him, now Satan when he feeth what is predominant in any man, then he fashioneth and frameth a temptation sutable: He perceived these Sabeans were given to rob and spoyl, and he sheweth them a de-Greable booty.

And have flain thy fervants with the edge of the Sword.

This is a further aggravion of the affliction; they did not only fall upon Job's Cattel and took them away, but they flew his fervants. A mans servants are nearer to him then his Cattel, then his Oxen, and his Affessfervants are next unto our Children. So that this was an heightning of Fobs forrow, not only are your cattel gone, but your servants are slain, and they are slain (saith he) with the edge of the Sword: the word in the Hebrew is, they are flain

with the mouth of the Sword.

We read in Srcipture sometime of the face of the Sword, and sometime of the mouth of the Sword. As Isa. 31. 8. where we translate, they shall flee from the Sword, the Hebrew is, they shall flee from the face of the Sword. The like Text you have, Fer. 25.27. Now when the Scripture speaks of the face of the Sword, it is meant of war coming, or war preparing and approaching. But the mouth of the Sword is war inflicted, war acted. This phrase, the mouth of the Sword, is used to shew that the Sword is a great devourer: Deut: 32.42. I will make mine arrows drunk with blood, and my Sword shall devour flesh. War hath a terrible face, it hath a wide mouth and sharp teeth, They have stin thy servants with the edge of the Sword, the mouth of the Sword hath devoured them.

At this day we have great cause to have our hearts deeply affected with this thing, There hath been (as it were) the face of the Sword a great while looking toward us, but now there is the very mouth of the Sword gaping at us, yea tearing, gnawing & devouring

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vouring the flesh and bones of thousands amongst us. Where the Sword comes it will devour ; war is a great judgement, one of Gods fore judgments, the forest of all Gods outward judgments. David chooseth the Pestilence rather then the Sword; the Pestilence is a devourer, but the Sword is a greater devourer. And though the Prophet Feremiah in his Lamentations makes Famine a forer judgment then the Sword (cap.4.9.) They that be flain with the Sword, are better then they that be flain with bunger; yet the Sword is in this worse then Famine, because usually it is the cause The Sword cuts off food, the support of mans life, as of Famine. well as the life of man. While the Sword is making it felf fat, it

hath Famine in the belly of it.

We need not go to Feremiah or Josephus for the proof of this, in Jerusalem's Babylonian or Roman desolations : Sad Germany, bleeding Ireland, are near woful witnesses and spectacles of it at this day. The Sword hath open'd a way for Famine to enter both, and which of the two hath eaten most flesh, is hard to determine. Let us cry earnestly to God that the mouth of the Sword may be Ropped, or continued open only to devour those who would devour the man that is more righteous then they; let us pray that blood may be spared, or none but corrupt blood spilt. Spare thy people, O Lord; It is (I confess) one of the saddest prognosticks in my observation against this Nation: That God hitherto hath made little difference. Our Sword hath not yet been taught from Heaven to distinguish of men. Precious blood hath been drawn; & men whose very hairs were all numbred (that is, highly priz'd) by God, have been numbred among the flain. It must satisfie us that the will of God is fo. The answer which Davidgave Joabs messenger is good setling counsel now (2 Sam. 11. 25.) Let not this thing displease thee (he speaks this after the fall of noble Uriah) for the Sword (not by accident, but decree, not cafually, but providentially) devoureth so and such (as the Hebrew elegance hath it) one as well as another, fo we translate. It is mercy, we are not all confumed by this eater, as in the Text ye may read all the servants of Job were, excepting one, only one got out of the mouth of the Sword, it eat up all faving one, and he was faved, that by the report of this destructive Sword he might destroy Job himfelf.

And I only am escaped to tell thee.

The word in the Original is double, Tantum ego, Jolus ego, only I, I alone am escaped; as if the man should have said between horror and amazement, much a doe I had to get away without losing somewhat of my self, I only single, single I got away and am escaped. The sword was very hungry, when but one man of all lobs servants escaped the teeth of it.

But how cometh it to pass that this one man escaped?

Certainly, as I said before, the hand of Satan was in this also. For how soever the Lord ordered and disposed all these things, yet he let Satan work in his circle, in his compass, to contrive things as he pleased himself, the most aptly he could imagine, to afflict and trouble Job, therefore there is somewhat in it, no good will (I beleive) to Job, that this one man had the favour of quarter, or the mercy of an escape.

It was not out of any compassionate respect to Job that one of his servants comes home alive. It was rather to increase the affiction of Job and for the persecting of his sorrows; this man was not slain, that Job may be more deeply wounded. There are two reasons which may be assigned why one man escaped out of every

one of these calamities.

First, That the report of his affliction might come suddenly to him. A man that escapes out of such a danger needs no driving, his fear will add wings to his feet, he will run home amain.

Secondly, for the certainty of it. Reports flie abroad, they may be false, Fama mendax, same is a lyar. Job might have had fuch reports from his neighbours in the Country, all your cattel are seized upon, and all your servants are flain; and Job might fleight it and say, This might be but a rumor, I give no credit to it: Therefore Satan lets one of his own servants come frighted home with the news, one that was there, one that was an eyewitness, one that Job knew, one that had no reason, much less the boldness to bring false tales to him; that so the report coming speedily and certainly, his heart might be smitten presently. It is some abatement of an evil to have but a colour to doubt of it. If we can but lay hold of any circumstance which renders an evil report improbable, and may for a while strengthen our unbelief of it, we may in that interim get more strength of Faith to bear it, when we see it is certain and unquestiunquestionable. There was no mercy in such a sparing.

And we may observe out of it, that which Solomon speaks of the mercies of the wicked is most true of Satans; The very tender mercies of Satan are cruel, the best of his mercies, his sparings are woundings; he never spareth but with an intent to do further hurt. Fobs afflictions had not gone so deep, if this man had not been left to bring the message.

It followeth,

Verf. 16. While he was yet speaking there came also another and said, the fire of God is fallen from Heaven, and bath burnt up the . Sheep and the servants, and consumed them, and I only am escaped alone to tell thee.

In this verse we have the second charge which this great enemy gives Job, while he was yet speaking, there came also another. Afflictions seldome go alone; and therefore when one affliction is ended, look another should begin, and labour to prepare for it. feb having received this message of the loss of his cattel and death of his fervants, while the messenger was yet speaking, a second comes with a fadder story then that. Satan would not give him the least breathing or intermission, while he was yet speaking; one evil treads upon the heel of another; as wave overtakes wave in the Sea; foit was here, here was wave after wave, to overwhelm his spirit. And as it is faid in the Revelation, concerning him that fat on the white horse, that he rid out conquering and to conquer; there was no intermission of his victories, so Satan goeth forth afflicting and to afflict, vexing and to vex, tempting and to tempt, he will never give over. While be was yet speaking, there came also another, and said, the fire of God is fallen upon thy sheep.

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Why is it here called the fire of God? Some conceive it is called the fire of God, because fent from God: that is ascribed to God, which comes from God, as that Gen. 19. 24. where it is faid, that the Lord did rain fire and brimstone upon Sodom out of Heaven from the Lord, or Jebovah did rain from Jebovah fire upon Sodom to confume it : And Levit. 10. 2. it is faid, That a fire went out from the Lord, and confumed Nabad and Abihu. Elijah pro-

cures fire from Heaven to consume the Captains that came from the King to take him, 2 King. 1. 10, 12. The Pfalmist speaking of the plagues of Egypt (Pfal. 105.32.) saith, that the Lord fent flames of fire in the Land; so some expound that place, Psal. 104. 3. He maketh bis Angels spirits, and his Ministers a flame of fire; that is, he useth flames of fire for his Ministers, for his Messengers; God sometimes sends a fire on his errands, though we know that place is ap-

plyed to the Angels by the Apostle, Heb. 1.7.

Chap.I.

But here rather it is called the fire of God in another regard; for howsoever this fire was sent of God, as all afflictions are, yet because the immediate kindler of it was Satan, he had the power put into his hand; therefore this was not a fire (in that sense as those other fires are said to be) sent from God. But it may be called (as usually in Scripture) the fire of God, because of the strangeness of the fire, it was a wonderful, an extraordinary fire; and so it is very ordinary in the Hebrew to use the name of God, El, Elohim or Jebovah, as an Epithite, as an additional word to heighten the excellence or rareness of things. We find that phrase often: A man of God: the Hebrews say to call one a man of God, is as much as to say, helis an extraordinary man, a man of an excellent Spirit, a Prophet, a Holy man: In that Pfalm where the Church is shadowed under the similitude of a Vine, it is said, She did send forth her branches like the goodly Cedars; So we translate it : the Original word is, She fent forth her branches Pfal. 8. 10. as the Cedars of God, that is, excellent Cedars, tall and extraordinary Cedars. In Pfal. 36.6. comparing the love of God to great Mountains, Thy loving kindness is as the great Mountains, the word is, like the Mountains of God: Pfal.65. 9. Thou refreshest it with the river of God, that is, with an excellent River: Cant. 8. 6. speaking of love and of jealousie, Love is strong as death, jealousie is cruel as the grave, the coals thereof are coales of fire, which bath a most vehement flame; the word in the Original is, a flame of God, the coals thereof are coales of fire, the flame of God, that is as we translate it, a vehement flame. So here, the fire of God, that is, a strange fire, an unbeard of, an unusual fire, a vebement fire, such a fire as had not been seen nor observed before. Therefore the Hebrewes call extraordinary things the things of God; because indeed all the wonders and excellencies, all the glory and goodness that is in creatures, is but a foot-step, a print or drop of that excellency and glory and power that is in God;

God, therefore every thing that is most excellent, is ascribed unto God. It is most equal that his name should be stampt upon all excellent things in the creature, who is the cause of all creature excellence. This fire being a strange and extraordinary fire is said to be the fire of God.

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This fire of God is conceived to have been some terrible flash of lightning, which in a moment destroyed and consumed the sheep and shepheards. And this is more probable, because it is said to fall down from Heaven, that is, out of the air; for so often in Scripture Heaven is put for the aire, the middle region of the aire, where Satan hath great power, therefore he is called, the Prince of the aire; He can do mighty things, command much in that Magazin of Heaven, where that dreadfull Artillery, which makes men tremble, those fiery Meteors, Thunder and Lightning, are lodged and stored up. Satan let loofe by God can do wonders in the aire; he can raise storius, he can discharge the great Ordnance of Heaven, Thunder and Lightning, and by his art he can make them more terrible & dreadful then they are in nature. If the skill and art of man can heighten natural things, then much more the skill of Satan. I doubt not but many fearfull impressions are made in the air by Devils, carrying nature (by Gods permission) far above its own course, and these are properly marvels or wonders, (such as the Magicians wrought in Egypt by the help of Satan) for miracles are quite out of the Devils sphear. But he can do wonders, and such was this fire falling from Heaven, &c. A marvel or wonder is nature mightily improved, a miracle is nature totally crossed, if not contradicted. Observe this for the nature of that fire; the effect of it followes in the next words.

It hath burnt up the sheep and the servants, and consumed them.

The word in the Original is, it did burn them and eat them up. Fire is a devouring element. Devouring fire, as before a devouring Sword, these were devouring judgments upon fob. Yet it doth not necessarily inser that the sheep were all burnt to assess but that the sheep were all killed by that slame of lightning that came from heaven; for it is said of Nadab and Abihu (of which we spake before) that a fire went out from God, and did consume them, it is the same Original word that is here in the Text, A fire went out from God, and did eat them up; yet we know

know their bodies were not confumed, for they were carried out to their burial and their garments were upon them. So that this confuming doth not note the burning of things to ashes, but a striking of them to death; it is a devouring hire, because it is a destroying fire, it takes away life: and thus lightnings kill rather by piercing and penetrating than by confuming and devouring.

But now here it will be questioned for the further opening of this, why Satan chooses thus to consume the sheep with fire? why doth he not rather use spoylers to take them away? he could doubtless have got the Sabeans to have fetched away the flocks of theep, as well as the droves of greater cattel, he could have procured them easily: why then doth he cause fire from Heaven to

come down, the fire of God to confume them?

I answer, his reason for this was to put the greater sting into the affliction: He would not have the sheep taken away after the same manner that the Oxen and Cammels were, that he might aggravate Job's trouble, and provoke him if he could to be passionate against God, yea, and (for that was his great defign) to blaspheme God; therefore he procures fire from heaven to fall upon the sheep, thereby to beget an opinion in Job that God was now become his enemy as well as man. When we fuffer from man, then the affliæed foul flies to God, makes his complaint and moan to him; as doubtless Job did when he heard of those cruel Sabeans, and what they had done; but lest Job should refort in his thoughts to Heaven, and comfort himself in God again, the next messenger telleth him that God is his enemy too, that the fire of God is fallen upon the sheep, an extraordinary fire; as if he should say, God fighteth against thee as well as the Sabeans; Alas, now to who should Job make his moan! That speech of Eli concerning sin may well be applied to suffering If one man sin against anather the Judge shall Judge him, 18am. 2, 25, but if a man sin against the Lord, who shall intreat for him So if a man fuffer from men, he may go unto God; but if God himfelf do appear to be an enemy, and to fight against us, to whom shall we go? Indeed Job knew how to go to God, though he did appear as an enemy; but that is the greatest straight, and to do thus notes the greatest spiritual both skill and strength.

Hence observe,

That Satans great design against the people of God or any Servant of God, is to provoke them so ill thoughts of God, to perswade them

them that God is their enemy, to bring the love and good will of God into suspicion; therefore he causeth this great fire, and (it is like) formed the servants language in that cutting phrase, The sire of God is fallen upon the Sheep. Thou canst not put this off, as thou mightest do the other, and say, this is but the malice or the covetousness of the Sabeans, that robbed me of my goods, and slew my servants; No, thou shalt see now that God himself is angry, Heaven frowns upon thee, the sire of God from Heaven consumes thee. Turn over the records of all antiquity and see whether God ever dealt thus with any, but those cursed Sodomites, upon whome God rained sire from Heaven; thou who comest so near them in the punishment, hast reason to judge thy self not far behind them in sin.

Secondly observe,

Those afflictions are most grievous, wherein God appears to be against us. The malice of devils and the rage of men may be endured, but who can stand before God, when he is angry? If God doth but with-draw his comforts, the soul sinks under smallest tryals, how then can it stand if God should reveal his wrath against us, when we are in great tryals?

It may here be questioned, why the sheep were consumed with fire, rather than any other of his cattel, rather then any other of

his fubstance?

There are two things in that. First, the Sheep were used in Sacrifice. When the dayes of their feasting were ended, Job offered Sacrifice, and the Sheep chiefly were offered in Sacrifice. Now Satan by confuming the Sheep hoped to fasten this upon Job, if possibly he could, that God was angry with his very Sacrices, God was angry with his services. As if he should say, Dost thou think that the offering up of thy Sheep in Sacrifice bath been plassing to God? Certainly if the fire of those Sacrifices had delighted God, if he had smelt a savour of rest in them (as he is said to have done, when Neab offered Sacrifice after the flood, Gen. 8. 21.) He would never have sent a fire from Heaven to consume them. That is conceived by Expositors to be an especial reason why the Sheep were consumed, namely, to cast Job upon this apprehension, that his very Sacrifices were rejected of God : that he might conclude of himself (as Solomon saith of the wicked) that his Sacrifices were an abomination to the Lord, and to shew that Gpd would now have no more of his Sacrifices, God himself made

one Sacrifice of them all. But Origen brings in Job excellently retorting this suggestion upon Satan. I sacrificed now one and then another of my sheep to God, but now bleffed be God, who hath accepted all my flock as one burnt-offering.

Again, the sheep were consumed by fire, as to make Job conceive that his former services were rejected, so to take him off and discourage him from offering any more such services; to make him despair of ever thriving in the way of those duties: and conclude, furely God is so angry now, that all my services, all my sacrifices will never appeafe him nor profit me: therefore I were as good lay by these duties as perform them, when I get no good. This is a dangerous temptation; if Satan by such prejudices against holy duties, can cause us to lay them by, the day is won: for then the foul is left naked and unarmed. We have not then fornuch as a bullrush in our hands to smite him, or a paper breast-plate to secure our selves. If we give over praying and feeking, we have no ground to expect Christ either assisting or protecting us. That for the fecond affliction. The some at their man out dis research bedain side

While he was yet speaking, there came also another, and said, the Caldeans made out three bands, and fell upon the Cammels, and have carried them away, &c.

This is the third affliction, the taking away of the Camels, the destroying of the servants that waited upon them. There is not much to stay upon in this, having before opened most of the pas-

fages of it in the 15. perfe.

While he was yet speaking there came also another, and said, the Chaldeans made out three bands. Caldeans sometime note a condition or a rank of men, such as were Diviners, Soothsayers and Astrologers, these are in Scripture called Caldeans, As the Indians called fuch skilful persons Gymnosophists, and the Persians called them their Magi, and the Romans called them Augures, so the Assyrians called them Caldeans. When Nebuchadnezzar dreamed a dream, it is faid that he fent for the Diviners, and the Aftrologers, and the Caldeans; and afterward the Caldeans ake up all, he faid to the Caldeans, and the Caldeans faid to the King: The Chaldeans were put for all those that undertook the art of Divining and interpreting dreams. But here by the Caldeans, are to be understood, not a condition of men, but a Nation of men, or the people inhabiting Caldea, frequently spoken of by by the Prophets, and described to the life by the Prophet Habakkuk, Chap. I. where the Lord threatned to send the Chaldeans against his poeple, and then describes them, That hasty and bitter Nation, their Horses are swifter then the Leopard, and more ravening then the evening Wolves: such a kind of people they were who were stirred up by Satan to take away the Cammels of Job.

These are said to make out three bands to spoil; they were a people like the Sabeans, delighting in war and robbery; so much the Etymologie of their Name Chafdim (which is the word in the Original) implieth, being derived from Sadad, which fignifieth to rob and spoile. These were a wicked generation, yet these prevail over the estate of Job; victory doth not alwayes attend a just cause. The way of the wicked often prospers, and the way of these wicked Chaldeans prospered so often, that the Prophet Habakkuk complains to God as one scandalized at it : Thou are of purer eyes then to behold evil, and canst not look on iniquity, wherefore lookest thou upon them that deal treacherously, and boldest thy tongue when the wicked devoureth the man that is more righteous then hes liever we should be brought upon a like case, to argue it thus with God, or (as feremiah did, chap. 12. 1.) toplead with God about his judgments, let us remember to establish our hearts (before we open our mouths) with the Prophet Jeremies conclusion in that place, Righteous art thou O Lord, though the wicked devour the man that is more righteous then he. It is very rare that God makes one good man his rod to fcourge another: he usually makes the worst of men his rod, his staffe, his sword, to inflict either tryalls or judgements upon his people. The durty Skullion fcowrs the filver vessel, and makes it both clean and bright for his Masters use.

Vers. 18. While be was yet speaking, there came also another and said, thy Sons and thy daughters were eating and drinking wine in their eldest brothers house.

Vers. 19. And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead if and I only am escaped alone to tell thee.

This was as the fourth and last, so the greatest of all Satans as faults, the most fierce and terrible charge that Job had all the day, and Satan reserves this untill the evening, till Job was spent

and

and spiritless as he hoped. I shall note this in general from it.

That Satan usually keeps his greatest strength and most violent temptations unto the last. When he thinks we are at the weakest, then he cometh with his strongest assaults. If Satan had sent Fob word of the death of his children first, all the rest would have been as nothing to him: He would not have regarded the lofs of his Cattell when he heard that all his Children were crushed to death by the fall of the house. As some one great evil falling upon us, takes the heart off from having any sense or joy in a lesser good; so one great evil swallows up the sense and feeling of a lesfer evil: that great evil which fell upon the wife of Phineas, when the heard that the Arke of God was taken, afflicted her so extreamly, that she could not at all rejoyce in the birth of her son; she had no sense of that. Here was therefore the cunning of Satan, lest 306 should have lost the smart of the lesser afflictions, lest they should have been all swallowed up in the greater, the brings them out in order, the least first, the greatest is reserved for the last. We observe in War, that when once the great Ordnance are discharged, the Souldiers are not affraid of the Musket; fo when a great battery is made by some thundering terrible judgement upon the foul, or upon the body or estate of any man, the noise and sears of less evils are drowned and abated. Therefore Satan keeps his greatest shot to the last, that the small might be heard and felt, and that the last coming in greater strength might find the least strength to relist it.

And that this was a greater affliction then any of, or then all the former, is so clear that I shall not need to stay long in the confirming of it, only to quicken the point a little, take notice of the great-

ness of it in five respects.

First, it appeareth without controversie to be the greatest of all, because it was upon his children: a mans children are more then all that he hath in the world:a mans children are himfelf, every child is the father multiplyed; a fon is the fathers bowels: and therefore when Paul wrote to Philemon concerning Onesimus, whom (faith Philem. v. 12. he) I have begotten in my bonds; (sc. to the faith of Christ) Receive bim who is mine own bowels. A spiritual son is the very bowels of a Minister; he doth but allude to a natural son, a son is the very bowels of the father. This affliction reached unto the vety bowels of fob himself; Satan had no leave to afflict the body of fob, and yet you fee he afflicts him in his very bowels.

Secondly,

Secondly, The greatness of it is seen in this, his children were all taken away; to lose all our children is as grievous as to lose an only child; Now that is made a cause of the highest sorrows, Zech. 12. 10. They shall mourn for him, as one that movement for an only son: that is, they shall mourn most bitterly. Now as the measures of mercies may be taken by the comforts which they produce, so we may take the measure of an affliction by the forrow which it produceth, and that is the greatest affliction which causeth the greatest forrow.

Thirdly, it was a further greatning of the affliction, that they were all taken away suddenly. Had death sent them summons, by its usual messenger sickness, but a day before to prepare themselves, it had much sweetned the bitterness of this cup; but to hear they were dead before he knew they were sick; year when he thought

they were merry and rejoycing, how fad was this!

Fourthly, that they dyed a violent death, by a mighty wind cafting the house down upon them. Had they died in their beds
(though suddenly) it had been some ease to the Fathers heart: violent death hath an impression of wrath upon it. And men can hardly judge well of those, who fall by such judgments. Suspicion will
arise, if censure pass not from better men then Barbarians, if they
see a viper on the hand of Paul, Asis 26. It is more then probable from our Saviours question, that those eighteen upon whom
the Tower in Silve fell, and slew them, were commonly supposed
greater sinners, or sinners above all men that dwelt in Hierusalem,

Luk. 18.4.

Fifthly, They were all taken away when they were feafting, and this did exceedingly aggravate the affliction upon Job, that his children were alldestroyed feastings for you know what the thoughts of Job were concerning his children at their feasting; after they had done, he offered burnt-offerings according to the number of them all, for he said, It may be my sons have sinned and cursed God in their hearts. Now at this time, when Satan knew that Job was most solicitious less his children should sin, at that time doth he destroy them; that so their father might be afflicted with the thought, that his children died unreconciled to God, thats they died with sin u upon them unrepented of: That they died a double death, death at once seising upon both souland body. This then was a surther degree of Satans malice, to wound, vex and grieve the spirit of sob unto the utmost. How sadly and passionate-

ly did David lament Absoloms death? Some conceive this was the head of the Arrow that pierced him, because he feared his son died in a finfull condition, he was fuddenly taken away in his rebellion, unreconciled either to God or man. Such a thought might fall upon Jobs heart; my children are suddenly dead, and dead teasting, it may be they forgot God, it is possible they sinned in feafting, and curred God in their hearts. Alas my children died before they could so much as think of death: I feare they are gone rejoycing to Hell, where they shall weep forevermore. Doubtless Satan did or might fasten such a temptation upon his heart who was fo tender of his childrens fouls, and fo fearfull of their finning in feasting. So then, it is cleare from all these particular considerations, that this was the greatest affliction.

Be prepared then, not only to receive another affliction, but to receive a greater affliction, and have thoughts of receiving the greatest affliction at the last. Satan will come with his strongest assaults when thou art weakest. At the time of death, when he feeth he can do no more, but that he must then doe it, or never doe it, then thou -

shalt be fure to have the strongest temptations.

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It should therefore stir up the people of God, still to looke for more and more strength to beare afflictions and tentations, and to beg from Christ the greatest strength at last, because they may justly feare the greatest temptations at last. If as Satan doth greaten his temptations, Christ doth greaten his assistance, we shall be able to beare them, and be more then conquerours over them.

So much of this fourth charge in the generall; I shall now open the words more particularly (for those in the 18. verse I shall not need to fay any thing of them, they have been handled before at the 23. verse, which runs thus: And there was a day when bis fons and his daughters were eating and drinking wine in their Eldest Brothers house,) The 19. verse discribes the manner of this trial; And behold there came a great wind from the Wilderneffe, &c.

And behold,] Ecce, or behold, in Scripture ever notes more Ecce adverbithenordinary matter following. I. Great things call for atten-um demonstrate tion. 2. That which is sudden and unexpected, cals us to behold di usurparur in it. 3. Rare things, things feldom feen, invite all to fee and wonder been notabilithem. Hereis matter of admiration. What God threatens in

the Law, he seems to fulfill upon Job: I will make their Plagues Deut. 28. 50. wonderfull

wonderfull: There is no Esce prefixed to any of the former three afflictions; but this as being the most strange and terrible, comes in with an Ecce, And behold ____

mentia nomen baber quod weniat abunde, Or magna vialiquem locum. Magir, Phyl.

There came a great winde. It was a wind, and a great wind that Vents a vio-came. The wind is elegantly faid to come (as the Sun) out of lentis devele- his chamber, and rejoycing as a strong man to run a race, Pfal. 19.5. Hence the word which the Latinesuse for the wind, is derived from a word that fignifies to come; Because the wind comes with force and violence. The wind (in the nature of it) is an exhalatiirrust in unum on arifing from the earth, drawn upwards by the power of the Sun and other Heavenly bodies, but meeting and conflicting a while with the cold of the middle region of the air, is beaten back again; And being so light that naturally it cannot descend, and so refisted that it cannot peaceably ascend, it takes a course between both, flanting with mighty violence through the air. Thus Philophers teach. This wind is said to have been a great wind : great in quantity, much wind, a large wind; great also in quality, a vehement, boistrous, angry wind.

Further, this wind is described by the coast or quarter from

which it breathed.

From the wilderness.] Or as the Hebrew is from beyond the wil-סעבר 72707 derness, from the other side of the wilderness this wind came.

A regione deferti, vel a arons defersum.

Winds are differenced by the quarters or points of the Heavens out of which they blow; This wind is described by the place from whence it came, from the Coast out of which it was raised, it was from beyond the wilderness.

There were many widernesses. Here wilderness is set down indefinitely. There was the wilderness of Maon, and the wilderness of Ziph, and many other wildernesses spoken of in Scripture. What wilderness was this?

It is conceived, that this was either the wilderness of Idumea, or Edom, spoken of 2 King. 3.8. or else it was Arabia the Defert, which is by way of eminency called The wilderness. It came from the wilderness, that is, it came over that part which is called Arabia defer-

When it is said, this wind came from the wilderness, the coast is cleared, but the cause and stirrer up of this wind was concealed. A wind came from the wilderness; but how this wind was raifed, and this storm was blown up, there is no mention. We must charge it on him who was the contriver and directer of all this noquilidity of anos) of michief:

mischief; Satan, Prince of the air raised up this mighty wind.

Winds are Taid fometimes to come from God; As Exod. 10. 13. The Lord brought an East-wind upon the Land of Egypt that it was covered with Locusts, (one of the plagues of Egypt) And verse 19. The Lord turned a mighty West-wind, which took away the loausts. And Numb. 11. 31. There went forth a wind from the Lord, and brought Quailes from the Sea. Jonah 1.4. The Lord fent out a great wind into the Sea. The Heathens (who divided the World among fundry Gods) gave the winds to Eolus, whom they supposed to have them all shut up and lockt close in his lodge till he gave them command to fly abroad. It is an argument of a divine power to rule the winds. Who is this fay those Sea-men, Mat. 8.27. that even the winds and the fea obey bim. As God only causeth the Sun to shine, and the rain to fall, so the winds to blow. The wind is originally in the hand of God, He gathers prov. 30.4. the wind in bis fift (faith Agar of God,) and fendeth it which way be pleaseth. But the winds were put for that present into the hand of Satan, and he had leave to raise a storm for this speciall purpose. So then, there came a great wind from beyond the wilderness, that is, Saran stirred up a mighty wind in those parts and quarters, t is land, I which came

And smote the four corners of the house, and it fell upon the Young men, and they are dead.] Here we fee what was the work of this winde. As it is described by the Region from whence the winde came, fo by the effects which it wrought being come; It fmote the four corners of the bonfe: The Hebrew word is the fame used verse II. Touch all that he hath. According to Satans fense, this wind touched the four corners of the house. The corners of the house are the strength of the house, and the four corners are all the strength. Christ is called the Corner stone, because he is the strength and binding of the Church, he holds all together. This wind finote the four corners at once: It may feem very frrange, that one wind, a wind described to come out of one quarter, a fouthern wind, as this is conceived to have been, coming from the wilderness, that this one wind should strike all the four parts of the house together: must it not be a wind from the foure quarters of Heaven which strikes the four corners of a house? Tanswer, this was an extraordinry wind, there was a wonder carried on the wings of this wind, therefore you have an Ecce of admiration, a Behold fet in the beginning of this rela-

Z 2 tions

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tion; This winde did not work according to the ordinary rate of winds. Or we may fay it was a whirle-winde, that tempestuous whirle-winde, which Philosophers call Typhon; Such a winde, as wherles about in a circle, and so it might fetch in or affault all the parts and corners of the house with one blast. Further, We must. take notice, that Satan was in this wind: He acted and wrought mightily with it for the fure and sudden effecting of this dreadfull overthrow, the devill spirited this wind. The wind (though for the quicknesse and power of it, called a spirit) is a dull and weak thing compared to a spirit.

There came a greatwind from the Wilderness, and smote the four corners of the honse, and it fell upon the young-men, and they are dead.

But what became of his three Daughters? did they escape? They are not named, but they also were involved. It is usuall in Scripture, under one Sex, the Superior Sex, to comprise both. All Fobs children perished under the ruines of that falling house. Hence Observe;

First, That Satan being left at his omne dispose, can raise and enrage stormes and tempests. It is faid, Pfal. 148. 8. That stormy windes and tempests fulfill the will of God. The windes goe often on Gods errand; but as often as the Lord gives leave, these formy winds and tempests fulfill Satans will; Not his alone, much leffe against the will of God. Satan cannot raise so much winde by his own power as will wave a feather; but when God faith goe, doe such and such things, then the mindes likewise fulfill bis will: And then he can raise winds enough to move mountains, and raze the foundations of the proudest and strongest buildings. It is reported that some wicked wretches trade with witches for winds, they buy winds of the Devil; A most abominable merchandize; and the Lord doth auswer them justly, to let them have what they pay for, windes of the Devill; as he speakes in the Prophet, I also will chuse their delusions: when men will be deluded, and go down to hell for help, God will chuse their delusions, saying in his wrath, you that think the devill can give you a wind, the devil shall give you a wind; a wind by which you shall sail at once to the port of your hope, and to the pit of desparation: A wind which (unlesse you repent) will carry you into that lake wherein thereis no water, a lake burning for ever, And the breath of the Lord like a Secondly, stream of brimstone kindlings it.

1fa. 66. 4.

loyes,

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Secondly, Observe here, from the effect of this winde,

That a violent and sudden death, it is no argument of Gods anger or disfavour. Here all Jobs children were destroyed suddenly and violently, yet it was not in wrath towards the children, but for a triall unto the Father. When they told Christ of some whose bloud Pilate had mingled with their Sacrifices ; Think not Luk.13.1. (faith he) that either these or those upon whom the Tower of Shiloe fell and slew them, were finners above all men that dwelt in Terusalem; I tell you, except ve Repent, je shall all likewise perish. As there is no judging of the fins of men, by such kinde of exigents and events, so neither of the wrath of God; yet how many by fuch appearances judge unrighteous judgements, being as barbarous as those Barbarians of Malta, who seeing a Viper Act. 28.3. coming out of the heat and fastening on Pauls hand, they (concluding he must die presently) censured him to be a murtherer, whom though he had escaped the Sea, yet vengeance followed on shore, and would not suffer to live. We must not ground our judgments upon the works of God, but upon his Word. In. externals there is the same event to all, Eccles. 9. Men cannot be distinguished for eternity by what they suffer, but by what they doe; not by the manner of their death, but by the tenour of their lives. This is a certaine truth, That man can never dye an evill death, who bath led a good life. There is nothing makes death evill, but the evill which followeth death, or the evill that goes before death.

Thirdly, Here was death, a strange and sudden death surprized the Children of Job, and this when they were feating, when they were eating and drinking Wine in their Eldest Brothers house. We may observe from that also by way of admonition, Christians had need to take beed, and be boly in feafting. While we are eating and drinking, we may be dying: therefore eating and drinking, we had need be holy. Take beed to your selves (faith Christ) lest at any time your hearts be over-charged with surfeiting and drunkenness; Take heed least at Luk. 21. 34. any time, because at any time the day may come upon you unawares. That day, whether it be a day of generall calamity, or personall, may come upon you unawares. It becomes us to be holy in all manner of conversation, though we had an affurance of our lives : But seeing in what manner of conversing so ever we be, death may surprise us, and we have no affurance of our lives in our greatest

Zech.14. 21.

joyes, how holy should we be? Whether you eat or drinke (saith 1 Cor.10.31. the Apostle) or what soever you doe, doe all to the glory of God. Have God in your eye, let him be your aime. It is prophefied concerning the latter times, That every pot in Jerusalein and Judah shall be boliness unto the Lord. The very pots in Ferusalem shall be holy, that is, men at their pots shall be holy, to note that they should be holy in their eatings, in their drinkings : not holy only when they were praying, and holy when they were hearing, but holy in those ordinary naturall actions of eating and drinking, holy at their Tables, and in all their refreshings with the creature. Then indeed there is holiness in the heart, when there is holiness in the pot; and'tis but need, there should be boliness in the pot, when

there may be death in the pot.

We may observe somewhat more generally from all these four fore afflictions considered together. As first, We feehow quickly the beauty of all worldly bleffings may be blafted. Job in the morning had an estate as great and as good as his heart could defire in worldly things; there was luftre and firength in and upon all he had, but before night he had nothing but forrow to sup upon; He had no retinue of servants lest, but sour reserved only to report his losses. In one day all is gone. It is added as an aggravation of Babylons down-fall, that ber judgement shall come upon ber in one day, Revel. 18.8. Therefore shall ber plagues come in one day, death and mourning, and famine, and she shall be utterly burnt with fire, for ftrong is the Lord God who judgeth ber. In one day, all the beauty of Babylon shall be blasted. We need not now trouble our selves to think Babylon, is in a great deal of strength and beauty and glory; furely there must be a long time spent in contriving and acting the destruction of Babylon; no, the Lord can blast her beauty and destroy her power in a day; and the Text faith, he will doe so, in one day all ber plagues shall come upon ber. That which Babylon hath been gathering many years; shall be scattered in a moment. She thinks that by her wisdome and pollicy she hath laid such a foundation of her own greatness as shall never be thaken; And therefore concludes, Isit a Queen and am no midow, and shall feeing forrow. Yet all her strengtheshall not hold out one day, when God in his displeasure, shall lay diege against her walls. So when ye look upon other great and neighty; prosperous and flourishing enemies fuch as flourish like green bay trees, remember the Lord in one day can wither their branches and

Spiref. 2,12

kill their roots, yearoot them up! Certainly the strength of the Lord is as mighty for the destroying of his enemies, as it is for the afflicting of his own people: if he sometimes gives Commission to take away all their comforts in a day, when their estates are highest and strongest built; surely he will at last give Commission for as speedy a dispatch against the estates of his greatest encmies.

And this may be unto us all, matter of Admonition, to prepare for changes, to esteem creatures as they are, perishing substance. Who ever had an estate better gotten, better bottom'd, or better managed then Job? yet all was overthrown and fwept away in a moment. We can never expect too much from God, nor too little from the creature. I of olde it men on that men

Lastly, we may learn from the fore-going story of these afflictions, confidering that Satan was the contriver and Engineere, who in the morte, that is, they live without a lentible sarrow all the tall

That Satan is mighty both in power and policy for the effecting of his designes, if God give him liberty and leave. You see he doth not fail nor misse in the least, he brings every affliction upon Job in the perfection of it, and he doth not bungle at it, or doe his work by halves; but he is quick and speedy, both in laying the plot, and executing it. There is nothing in this interiour world able to stand before him, no creature, no man; is God let him alone. The good Angels can match, yea and mafter Devils, there is no doubt of that: but if God stop his Angels, and with-draw his hand, the devill would quickly over run all the world. We wrestle not with Bohes. 6. flesh and bloud, but with principalities and powers. Evill spirits are called powers in the abstract, they have not only a power, they are not only powerfull, (hence called principalities, fuch as have great authority and soveraignty (as it were) over others) but they are called Powers. It is not an empty title, or a naked name that is given them; but they are filled and clothed with strength proportionable. Satan is a mighty Prince commanding in the fprrits of wicked men (there's his throne) he can kindle their lufts and inflame their spirits, set them on fire from hell, and then cause them to go on with a rage (in doing mischiefe) as high as Heaven: 2 Time. 26. He can lead men captive at his will, though not against their own will. Yet to shew the esticacy of his actings, he is said to lead them captive at his will, to do his will, and execute his devilships designes. It is admirable what Satan can do upon wicked men,

who are his willing vassals and bond-slaves; if he speak the word, they goe; if he suggest, they submit; if he move, they obey. And likewise we see what a mighty Prince he is in the aire, all the Elements and the Meteors stoop to his direction. He can not only command men who have reason, but he can command the fire, the water, the winds, the thunders, therefore he is called the Prince of the powers of the aire; those powers that are in the aire he can command. For though it be true that Satan of himselse cannot make one sparkle of are, or so much as one breath of winde, yet if he be let loose and unchained, he can goe to Gods Store-house of winde and sire, he can goe to Gods Magazin of thunder, stormes and tempests, he can fetch out such store of all these, and so enrage them, that no man is able to withstand their violence.

Ephel. 2,12.

Ephe. 2.2.

The Apostle taxes all naturall men, that they live without God in the world, that is, they live without a sensible apprehension of the Majesty, of the power, and holinesse of God, they are not affected with God in the world. I may fay in a sense unto many godly men (and it may be a reproof unto them) that they live without the devill in the world, that is, they have not fuch apprehensions of the power and policy and sleights of Satan, as they ought to have. We doe not know, or apprehend as we ought, and as we might, who the devil is, or what his power is. I doe not speak this, as if I would have any meditate and pore upon the power of Satan, so as to be afraid of him, that's no part of my intent: but it is for this end, that our hearts might be raifed up to bleffe God, who doth binde up fuch an enemy, and bound fuch a power, who if he were let alone, would doe us mischiese an hundred times in a day. Nay he would unquiet and unsettle the whole world. This is the rea son why we should consider the power and policy of Satan, to bleffe God, who stops the mouth of this Lyon, so that he cannot fir to do that mischief, unto the which his nature doth at once encline and enable him.

Consent to you this one weather

tacing saftion in the said, to do his will, an according to

Vers. 20. Then Job arose, and rent his mantle, and shaved his head, a ndfell down upon the ground and worshipped.

Vers. 21. And said, Naked came I out of my Mothers womb; and naked Shall I return thither : the Lord gave, and the Lord hath taken away, bleffed be the name of the Lord.

Verf. 22. In all this Job sinned not, nor charged Godfoolishly.

These three verses contain the third Division of the Chapter, as we shewed in the Analysis of it. We have seen in the first, the character of Job in his prosperous estate, and the description of his prosperity. We have seen his afflictions, in the causes, in the time! in the instruments, in the matter, and in the manner of institting them. In this third part we have the carriage of Fob, how Job tooke it, how he behaved himself in this sad condition. likewise how God took it that Job did so behave himself. So then,

We may note two things in the general out of these 3 verses.

1. We have the carriage of Fob, his behaviour,

2. We have the Testimony of God concerning his carriage

and behaviour.

The carriage and behaviour of Fob is laid down, verfe 20. 21. And concerning his carriage, the Text gives us to con-Scripture to acife is not always taken to fir

nis place. I oatife in the Scripping language . bid dof. what Job did. 2. What Fob faid.

1. What he did, and that is in the 20. verse; and there we find mentioned five distinct actions of Job upon the receiving of the relation of his affliction.

I. He arofe, of but A fiel and vilaisonis resellent stant to ginne a

2. He rent bis mantle. T. 81.02 shall an accompany at which the 2. He shaved his head.

4. He fell down upon the ground.

5. He worshipped.

2. What he said, and that is in the 21. verse, And he said, Naked

came I out of my mothers womb, and naked, Oc.

His sayings contain two strong and undeniable argumental Propositions, and one clear Conclusion, slowing naturally from them both, or from either of them; by which he doth acquit the Lord in his afflicting of him, and also support and strengthen his own foul under those afflictions.

adThat is, they do it with a A it : So here it may import a

The Lord comes in, as it were like an Umpire to determine who got the day, which is resolved when he saith, In all this Job sinned not, nor charged God foolishly. These words expressly set the Laurel of Victory upon the head of Job. Satan undertook that Job (if touched) would curse God; now saith God, look upon him touch'd, see what he hath done, examine all his actions that are passiblerve what he hath spoken, weigh every word that hath come out of his mouth in the ballance of truth and reason; and when thou hast done both, tell me whether he hath said, Job bath not charged God foolishly. That in the general for the sum of the Context, for the parts of it.

To begin first with what Job did, his actions.

Then Job arose, and rent his mantle, &c.

Then] Job stood out the three former affaults unmoveable; but when he had received the fourth, then his bowels were moved,

And then, &c.

Job arofe This was his first action. To arise, is properly an act of one that fitteth;he is faid to arise that before did fit or lye. But yet, in Scripture to arise is not always taken so strictly, neither is it in this place. Toarise in the Scripture language notes two things. First, the speediness of doing a thing: when a man doth a thing instantly or presently, he is said to arise to do it, to arise and do it, though he were standing or walking before. This is an Hebraisme, He arose and rent his mantle, that is, He presently rent his mantle, upon the hearing of these messages, especially the last. And so you have the word in divers places, as Judg. 20. 18. The children of Ifrael arofe, and went to the house of the Lord; that is, they went prefently up to the house of the Lord, 2 Sam. 14. 31. Then Joab arose and went to Absolom, the meaning is only this, that upon the receiving of that Message, he went with speed, he made no delayes: And Nehem. 2. 18. when Nehemiah exhorted them to the great work of building the house of the Lord, the people shewing their willingness and readiness exprest it thus, Let us rife up and build : that is, let us build (as we fay) out of hand, speedily.

Secondly, To arise implies the courage, constancy and strength of those who undertake or go about a business; they arise and do it, that is, they do it with spirit: So here it may import as

much

much concerning Job in his sufferings, He arose and rent bis mantle, that is, though he heard all these sad relations, yet his spirit was not over-whelmed, he was not drowned in those forrows, he did not fink down under them, but he arose and rent his mantle, &c. as if he had raised himselfup to wrestle with the temptation and the tempter, to wrestle with Satan himself. In this sense the Lord is said to rise, Isa. 33. 8, 9. Where there is that sad description of the Land, The Earth mourneth and languisheth, Lebanon is ashamed, &c. Now will I rise faith the Lord, now will I be exalted; that is, Now will I come and shew my felf with a mighty power for the deliverance of my people. I will be exalted, and they shall rejoyce. That prayer of the old Church, Arife O Lord, and let thine enemies bescattered, hath the same intendment, desiring the Lord to go forth armed with strength for the help of his people, and the subduing of their enemies. Thus fob arose, bound with a four-fold cord of affliction: he raised himself up like Sampson, though in humility, yet with strength and courage. And so it is opposed to the finking of the spirit under troubles, as you know the spirit of Eli did, I Sam. 4. 18. There was sad tidings brought to Eli concerning the death of his Sons, and the taking of the Ark, the Text faith, As soon as be heard these things, be fell down backward, he had no spirit, no strength left in him; he did not arise and rend his garment, but he funke down and brake his neck. When Nabal heard of the danger that his churlish and inhospitable answer had almost drawn upon him, 1 Sam. 25. 37. His heart died within bim, and be became as a stone. When all that Fob had was dead and gone, his heart lived, yea he was (erecto animo) of a raised spirit, not only when he arose, but when he fell upon the ground: for then he worshipped, and worship is the lifting up of the soul to God: In the worship of God, while the body is upon the knee, the mind is or ought to be upon the wing.

Andrent bis mantle.

That is the fecond A&. Renting of garments is very often spoken of in Scripture, and we find it especially in these two cases. In case of extream sorrow and in case of extream indignation.

In case of extream sorrow, and that of two kinds; either in the sorrows of afflictions, or in the sorrows of repentance; in both these

we find reating of the garments.

For the forrowes of outward affliction: fo we read frequently of renting garments: When Jacob heard of the death of Joseph, when his fons brought him whom the bloody Coat, faying (but falsely) that surely their brother mas torn with wild beasts: he pre-

Gen. 37. 34. fently rent his garment. And when the relation of the death of Saul

2 Sam. 1. 11. Was brought to Davids ear, to express his forrow, He took bold on his cloathes, and rent them, and likewise all the men that were with

2 Sam. 3. 31. bim. And so again afterward at the funeral of Abner, David rent bis cloathes, and gave order to all the people that were with him to do the like. In great funerals or fatal mournings, it was usual among the Hebrews to rent their garments. This also was a frequent. custome among the Heathen, as the Poet describes a mourner in his mixt lamentations for private and publick loffesshe went with this -In sciffa veste Latinus, garments torn, being astonished at the death of his wife and the Conjugis atto- ruine of the City. Many such instances there are amongst their

bifq: ruina. Vir. ancient Historians.

Æn. 12.

records the like gestures

cedemonians.

And Livy a-

Secondly, It was used in token of Repentance, when forrowes Herodotus 1. 1. for fin brake forth and multiply. Josh. 7. 6. When Joshua humbled himself upon the defeat, flight, and slaughter of the Israelites before Ai, it is said, he rent his cloaths, and fell to the earth: This among the Larenting of the garments was in respect of the outward affliction, but withall in token of repentances for Joshua and the people hummong the Sa-bled themselves with fasting. So when the Book of the Law was read to Josiah, and he saw how far they had departed from the rule 2 Chron. 34. and word of God, it is said, He rent his cloathes, and he was afraid, be humbled himself, and his beart was tender before God.

But it may be objected, that in the 2 Inelvi13, when we are exhorted to rent the heart, we are stop'd from renting the garment; Rent your hearts, and not your garments, in the case of repentance.

For answer to that I say, the Not there is not an absolute prohibition of renting the garment; it is not so much a negation, as a direction, Rent your hearts, and not your garments, that is, Rent your hearts rather then your garments; or, Rent your hearts more then your garments; or, be sure that you rent your hearts what soever you do with your garments. Negations do not alwayes quite deny a thing. In the 2 Cor. 3. 6. take an instance for it, where the Apostle treating of the preheminence of the Gospel in the new dispensation, saith, Who bath made us able Ministers, not of the letter, but of the Spirit. Not, there doth not deny, as if the Ministers of Christ did not speak and publish the letter of the word,

for

Verf. 20.

for the letter of the word is the veffel wherein the Spirit is contained; and unless we speak the letter to the ear, the Spirit cannot in an ordinary way come into the heart; therefore understand the Apostles meaning thus, be bath made us able Ministers, not of the letter, but of the Spirit, that is, he hath made us Ministers rather of the spirit then of the letter, or more of the spirit, then of the letter, because of the promise of the plentiful effusion of the spirit,

after the afcention of Christ.

A further instance we have in that speech of God, I will have mercy, and not Sacrifice; That is, rather mercy, then facrifice. Sacrifice is not rejected, but mercy is preferr'd. So Rent your hearts, and not your garments; that is, rather rent your hearts then your garments: For otherwise you find that, not only it was lawfull (as in the former places) in times of repentance and forrow to rend the garments, but they are taxed because they did not repent and rend their garments. The not renting the garment is charged as a conviction of an un-rent heart. When the roll of curses that Jer. 36. 24. Baruch wrote from the mouth of Jeremiah was read before Jebojakim and his Courtiers, the King cut the roll with a pen-knife and cast it into the fire; their impenitence is thus described, yes they were not afraid, nor rent their garments, neither the King nor any of his servants that heard all those words; as if it had been said, this was a time that called them aloud to rend their garments, to humble themselves and repent before the Lord, when they heard fuch words as these (cloathed with their own sin and Gods wrath) read unto them; but they did it not; yet they were not afraid, neither did they rend their garments. So then renting of the garment was used as a ceremony of repentance, as a shadow of godly forrow; it had nothing in it felf to move God, only it testified the greatness of their grief, that their hearts did rent as their garments were rent.

Further, Renting of the garment was used in case of extream indignation. Indignation is anger &forrow boyl'd up to the height; It is as it were the extract and spirit of them both . And it is stirr'd especially when the ear of a man is filled with a voice of blasphemy, or his eye with a spectacle of bold transcendent wickededness against the Lord. Word being brought to Hezekiah of the blasphemy that Rabshakeb had belched out against God when he

heard how he had reproached the living God, in faying, who is the 1 King. 19.11. God of Jerusalem that he should deliver it out of my hand? the Isa. 37-1, text

Act. 14.13.

Verf. 20.

Text saith, that Hezekiah rent his cloathes with indignation; that report filled him with a mixture of grief and anger; he was grieved that the holy name of God was blasphemed, he was angry with the blasphemer: these caused holy indignation, and this the renting of his garments. Thus also when Paul and Barnabas had restored the Criple at Lystra, the superstitious Lystrians would have done sacrifice to them as Gods; which when the Apostles Paul and Barnabas heard of, and saw the preparations (Oxen and Garlands brought to the Gates) for that abominable idolatry, they rent their cloathes, and ran in among the people, Saying, Sirs, why do you these things? we also are men of like passions with you. They rent their cloathes with indignation, being grieved and vext to see men so besotted, and God so dishonoured.

This act of Job in the Text, renting his garments, may refer to either of these, it may refer to all these. If it be demanded why did Job rend his garments? I answer, first, He rent his garments for the greatness of that forrow that was upon him in regard of his outward affliction. Secondly, He rent his garments, to testifie his deep humiliation under the hand of God, with repentance for all his fins. Thirdly, He rent his garments, being filled with indignation at those blasphemies which Satan suggested to him. This latter I clear thus; you know it was the main defign, the very plot of Satan to provoke Job to blaspheme God, do this, saith he, Touch all that he hath and he will curse thee to thy face. He did promise this to himself, and did undertake with God to bring Job to that height of impatience. If so, then there is no question, but as these messengers of sorrow came to him, so Satan came with them, and pointed every message with this or the like poisonous suggestion. Now see what a Master you serve, now blaspheme God why shouldest thou make scruple of thinking or speaking evil of him, who hath powred out all these evils upon thee? Never stand fo much upon his honour, who stands so little upon thy comfort. It is no question but Satan provok'd Job in some such manner. He was not wise to promote his own ends, unless he did plie him with temptations to blasphemy. Now Job being most sensible of these temptations, it being to him (as afterwards to holy David, Psal. 42 10.) as a sword in his bowels, while the Enemy faid unto him, where is now thy God? He arifeth with indignation and foul-abhorrence of these injections, rending his garments, &c. That for the second act. The third followes.

And shaved his head.] Shaving of the head was used sometimes to express sorrow, sometime to express bondage, and I find it used in Scripture in opposition to both these, so in times of joy and liberty.

First, Shaving of the head was used as a note of forrow, Ifa. 15. 2. the Lord speaking by his Prophet of the great affliction that should come upon the Jews, faith, On all their heads shall be baldness, and every beard out off; that is, they shall mourn, that's the meaning of it. And Ifa. 22. 12. In that day did the Lord God of Hofts call to weeping, and to mourning, and to baldness; that is, to shaving of themselves or cutting off their haire; the meaning of it in joyning baldness and mourning, was only this, to shew that there should be extream forrow and mourning in the Land, The Lord called to mourning and baldness, that is, to an exceeding great mourning, fuch as those mournings used to be when they shaved their head. And the Prophet puts in this as an aggravation of their fin, that when the Lord called for fuch a mourning as mas joyned with baldness and shaving the head, that then there should be joy and gladness, slaying Oxen, and killing Sheep, eating flesh, and drinking wine. See this more clear, Fer. 7. 29. When the Prophet foreshews the great affliction of Ferusalem, he thus bespeaks them, Cut off thine haire O Jerusalem, and cast it away, and take up a lamentation. To add one instance more, Mic.1.16. In cafe of their sore affliction the Prophet saith, Make thee bald and pole thee for thy delicate Children, enlarge thy baldness as the Eagle; The meaning of all is, mourn bitterly, or mourn greatly for thy delicate children; thy delicate and fweet children they are deftroyed, mourn greatly for them, enlarge thy baldness as the Eagle; As the Eagle, because the Eagle (as naturalists observé) casteth her feathers, and her head is many times quite bald, therefore it is said here, enlarge thy baldness as the Eagle, that is, be exceeding bald, cut off all thy haire in that great mourning. We may illustrate this by a contrary rule given by this Prophet Feremiah, and likewise by Ezekiel, when mourning was forbidden, Jer. 6. 6. where he speaks of some that should die, and have none to mourn for them, he faith, they shall not lament for them, nor make themselves bald for them, Ezek. 24. 17. Make no mourning for the dead; what followeth? Bind the tire of thine head upon thee; when they should keep on their haire, their tire, that was an argument that there was no mourning. Further

Further we find, that the cutting off the haire, the shaving of the head, was a fign of bondage and reproach. When David fent Messengers to Hanun, Samuel records, that Hanun took the mes-2 Sam. 10. 4: Tengers, and shaved off the one half of their beards, and cut off their garments in the middle, and the men were exceedingly ashamed; now the shame was not only because their beards were half cut off; for if that had been all, they might quickly have cut off the other half, and have delivered themselves from the shame. for they were at liberty: but it is therefore said that the men wer; greatly ashamed, because amongst them it was a marke of shame and flavery to be shaven. Hereupon David giveth order that they . should tarry at Jericho, till their beards were grown. It was a dishonour to be shaved; and it is noted in Plutarch concerning Demosthenes, that when he had a mind to fit close at his study, and would not go abroad, or to be interrupted by visits of friends at home, that he would shave himself, that so he might be ashamed to go forth or fee any body, but be constrained to keep to his Ezek, 29. 18. Book for two or three monthes together till his haire were grown again: The bondage and reproach that Nebuchadnezzar brought upon Tyrus is thus described, Every bead was made bald. And Aristotle observes, that the haire was a token of liberty. Thus the shaving of the head in Job might be a fign both of his forrow and great reproach that was come upon him, being one now that was ready to be mocked and made the fcorn and

Crinis oft libertatis argumentum. Arift, Rhetor.

affliction.

off the haire, and shaving of the head, had not alwayes either of these significations hitherto discuss'd, but did vary according to the diversity of places and of times. In the Book of Genesis, we read that cutting and shaving of the haire, was a token of joy and liberty both together. When Joseph was delivered out of prison, it is said, that he shaved himself, and came to Pharaoh. And 2 Sam, 19 24. it is noted concerning Mephibosheth, as a matter of his forrow for Davids absence, that he let his hair grow. He trimmed not bis beard, being much troubled at the Kings absence. I confess neither of these instances come home enough to the point: both of these neglecting the care and culture of their bodies in their troubles, now being delivered, prepare themselves by shaving and trimming the haire for the presence of those Kings. But it is in 2000000 fome

by-word of the world, as we see afterward he was, during this

Yet it is confiderable from Scripture example, that the cutting

fome Nations, shaving hath been a mark of Honour: All the Roman Emperours were shaved till Nero. And it was an ancient Proverb, Thou art a slave, for thou wearest locks or long Servus est to baire.

There is an objection that may be made concerning this Act of Job, because (afterward it is said, that in all this Job sinned not,) whether or not Job might shave his head without sin? for you have an express rule to the contrary, Levi. 19. 27. cap. 21. 5. You shall not round the corners of your heads, neither shalt thou marre the corners of thy heard. And so you have it again in Deut. 14. 1. that they should not cut their haire or make any haldness upon their heads for the dead, namely by shaving or cutting off the haire. How is it therefore here that Job shaved himself for the death of his children, and in regard of those great troubles that were upon him?

I answer briefly for that, first, Job lived (as we have cleared when we spake of the book in general) before that Law was given, which did prohibit the cutting off the haire in that manner.

Secondly, it appears in those places, where those Laws are set Vovebant cindown, that the Lord did forbid only conformity to the Heathen; cinnos in hono: they must not shave or cut themselves, as the Heathen did: who rem damonum-cut their heads round like a globe (as it is observed concerning Hesych, them) and were wont to dedicate their locks to their Idol-gods.

That vain fashion and gross superstition were the things forbidden

in the Law of Moses.

Thirdly, Though the Jews were forbidden to shave their heads, as mourning for the death of their friends, yet in the judgement of Erst calvitium learned Junius) the shaving of their heads was not only permit-inducipro morted, but commanded in case of mourning for sin, or in times two interdistum of solemn repentance and humiliation. He instanceth in two pla-est in lege, takes before mentioned. First, the Prophet Isaiab reproving the uninfansa respicteasionable mirth and desperate security of the Jews in a time of scentical vitipublick trouble and treading down, tells them, In that day did um probaring the Lord God of Hosts, call to meeping, and to mourning, and to bald an aque imperaring, and to girding with sackcloath, Isa. 22. 12 Secondly, There is counsel given answerable to that reproof by the Prophet Minim in Isa. 22. is counsel given answerable to that reproof by the Prophet Minim in Isa. 22. is counsel given answerable to that reproof by delicate Children enlarge thy baldness as the Eagle, for they are gone into captivity from thee.

We will observe something from these two actions, the renting of his garments, and the shaving of his head. These refer to the expression of his forrow for those losses in estate and the death of his children: As the other two actions, his falling upon the ground, and worthipping, refer to the expression of that homage and honour that he tendered up to God in the midst of these sorrowes.

From those two acts of forrow learn we,

First, That when the hand of God is upon us, it becometh us to be sensible of it, and to be humbled under it. Fob hearing these sad relations, doth not stand out stoutly, as if nothing had touch'd him: But to shew that forrow did even rend his heart, he rent his garments; to shew that his affliction touch'd his spirit, he shaved his head. There are two extreams that we are carefully to avoid in times of affliction: and the Apostle doth caution all the sons of God against them both in one verse, Heb. 12. 5. My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. Those are two extreams, despising and fainting when God doth correct. He would not have us despise his chastening, to say, I do not regard this, let God take all if he will: If my estate must go, let it go; if my Children dye, let them dye, this is a despising of the chastening of the Lord; and God cannot bear it, that we should bear it thus lightly. There is another extream, that is, fainting; if when goods are taken away, the heart be taken away: and when children die, then the spirit of the Parent dies too, this is a fainting. Take heed of these two extreams. Job walks in the middle, in the Golden meane between them both. He doth not carelesly despise, neither doth he unbelievingly faint: he riseth up and he rends his garments. He would have it known that he fainted not under the stroak, and he would have it known that he felt the stroak, he was not like a flock or a stone; he would not carry it with a stoical apathy, but with Christian fortitude and magnanimity. Senseless ones are taxed, Jeremiah 5. 3. Thou hast stricken them, and they have not grieved. Such are compared by Solomon to bim that lies down in the midst of the Sex, or as he that lyeth upon the top of a mast, secure and careless in the greatest dangers. They have stricken me Shalt thou say, and I was not sick, they have beaten me and I felt it not, Prov. 23. 34, 35. The Prophet Hosea reproves the like. Strangers (saith he) bave devoured bis strength, and be knoweth it not, yeagray baires are bere and there upon bim, and be knoweth

Chap. I.

it not, cap. 7.9. That is, he is in an afflicted, in a declining condition, and yet he layeth it not to heart. A man may out of the greatness of his spirit (but not out of the carelessness of his spirit) say as' Luther once did, when things went very ill, If the World will go thus, let it go thus. Otherwise it is a most unbecoming temper to be stricken of God, and not to tremble, at least to take it to heart. When God afflicteth us, then we should afflict our felves and be humbled: when Gods hand is upon us, our hands (in this sense) should be upon our selves: We must bear our Cross upon our backs, we must not make a fire of it to warm our hands. Indeed the Apostle exhorts to rejoyce in tribulation, and it is an excellent thing to rejoyce in tribulation; but we must not slight, much less make a sport of tribulation. Rejoycing ariseth from a holy satisfaction that the soul hath in the dealings of God with us, but fleighting ariseth from an unholy contempt, or at the best from a flupid intentibleness of Gods dealings with us. The former hath in it the height of wickedness, and the latter hath not the least degree of goodness. It is no vertue to bear what we do not feel.

Secondly, observe,

That in times of affliction we may express our sorrows by outward gestures, by sorrowful gestures. Job was not only forrowfull, but he acts forrow, he puts himself into mourning postures, he rents his garments, he shaves his head, down he falleth upon the ground. It is no hypocrifie to appear what we are: It is hypocrifie to appear what we are not. We use to say, he mourneth truly that mourneth without a garment; but if a man mourn in truth, a mourning garment is comely. To mourn in our cloathes and laugh in our fleeves, is both finful and base. Now Job mourned in deed; the shaving his head and renting his garment was but to keep an outward correspondence with what he was within. Therefore take heed of censuring those who in great forrows use forrowful gestures, striking upon their breasts, tearing their haire, or the like. Only let all take heed of excessive and immoderate mourning; mourn not like Rachel, who would receive no comfort; mourn not like the Heathen who had no hope. To be above passions will be our happiness in Heaven; to rectifie passions is much of our happiness on earth. To be without natural affe-Ctions, is to fall below a man: to steer and manage them, is one of the heights of a Christian.

Bb 2

Thirdly,

Thirdly, We shewed that this renting of his garments might

have reference to his repentance: whence note;

That when God afflicteth us with sufferings, we ought to afflict our selves, to humble our soules for sin. Smarting times are good repenting times, and worldly sorrow should get the company of godly sorrow. It is not safe to be alone with worldly sorrow that works death: but if we mingle a sew tears for sin and our unkindness to Christ with those tears, then they will refresh us. We get by losses in our outward estate, when they lead us to look to the losses, and repair the breaches of our spiritual estates. No question but Job at this time sell a searching of his heart and a trying of his wayes, renewing his repentance, and assuring of his peace with God. When afflictions cause us to return thus into our own breasts, they have then a sweet influence, a blessed operation upon us.

Laftly, Observe,

That thoughts of blasphemy against God should be cast off and rejected with the bigbest indignation. Job rent his garments, when Satan so-licites Job to rent the name of God with reproach and cursings. Thoughts dishonouring God must needs be vexing to every good heart. Nothing touches a godly man, like that which touches God. When the glory of God ingaged and concern'd, he cannot contain. So much for those two acts, he rent his garments, and he shaved his head.

The two other acts are,

1. He falleth upon the ground.

2. He worshipeth. The Original words do both signific a

2. He worshipeth. The Original words do both signific a bowing to the ground; He fell upon the ground and bowed, so some translate it, you shall see the reason by and by. He fell upon the ground and worshipped; that is, He fell upon the ground to worship. To fall upon the ground is a gesture of worship; and not only is it a posture of worship, when the worshipper mourns, but it is likewise a posture of worship, when the worshipper rejoyceth. Great joy as well as great forrow transports a man in his next actions. It is said, Math. 2. 10, 11. that the wise men when they sound Christ, rejoyced with exceeding great joy, and presently they fell down and worshipped him. Neither is this posture peculiar to worship in times or upon occasions of extraordinary joy and sorrow, (unless in the degree of it) for the ordinary invitation was, O come let us worship and bow down, let us kneed before the Lord our maker, Ps. 95.6. I said in the degree, for to fall down is more then to bow

bow down. Falling down in worship proceeds not only from forrow, but from joy, when the heart is filled with joy, then we fall down and worship. And it is probably * observed, that the anci- *Boldue in loe ent Prophets and holy men, the servants of God, were called Nephalim (from Nephal, which is the Original word of the Text) Cadentes or Prostrantes, that is, prostrates or fallers, because in their Iworship they usually fell upon the Earth to humble themselves before God. And because adoration was so commonly made by falling to the ground, by bowing the head, by bowing the knee, by bowing the whole body, therefore the same Original word which the Hebrewes use for morshipping doth properly signific to bow down the body. And that phrase to bow the body, as it is often joyned with worshipping; so sometimes to bow the body, put alone, doth fignific to worship, 2 Kings 5. 18. When I bow my felf in the house of Rimmon, sc. when I worship, &c. So likewise the Greek word to worship hath the same sense of for that word fignifies (as a learned writer observes upon it') to bom after the manner of doggs that crouch at the feet of their Majters for favour, or westwice for fear. So in worship the people of God crouch down and abase them- Quid eff more felves at Gods feet, as not worthy in themselves to eat the crumbs carellorum ad under his Table.

Yet we are not to look upon this, as if it were the only true tanquam Domi-and acceptable worship-gesture; for we shall find in Scripture posternere subthat there were other worship-gestures with which God was well jedionis gratia. pleased. Some have worship'd God standing, some sitting, some Zanch. walking, all these are worthip-postures. For standing, we find it, I Kings 8. 22. at the Dedication of the Temple, Solomon stood before the Altar of the Lord, and made that prayer. For litting we have it 2 Sam. 2.18. When Nathan brought that message unto David concerning the building of the house of God, that it should be deferred till his sons time, the Text saith, That David went in and sat before the Lord and Said, Who am I O Lord? And in the end he faith, Therefore have I found in my heart to pray this prayer unto thee. We alfo find walking in prayer, Gen. 24. 63. Isaac went out into the field to pray. He walked and pray'd; we translate it to meditate, but in the margin of your books, you find it to pray, as being nearer the Hebrew. So that, walking, and fitting, and standing, are likewife praying gestures or postures of holy worship: But chiefly that poflure of bowing down the body or bending the knee is the worthip. posture; fo it tollows in the Text.

ושתחו a radice שחה

pedes alicujus

שוח

He fell upon the ground and worshipped.

And worshipped. To worship is to give to any one the honour due unto him: So the rendring unto God that love, that fear, that service, that honour, which is due unto him, is the morshipping of God, that's the Scripture definition, Pfal. 29. 2. Give unto the Lord the honour due unto his name; then follows by way of exposition, worship the Lord in the beauty of boliness, that is, in his boly Temple, in his beautiful Sanctuary, or in the comely honour of his Sanctuary. So that, worship is the rendering of honour to the Lord, in a way honourable to him, namely, according to his own will and laws of worship: which is intimated by coming to worship him in his beautiful Sanctuary, where all things about the service of God were exactly prescribed by God, And then there was beauty or comely bonour in the Sancinary, when all things were ordered there by the rule of his prescription; varying and departing from which would have filled that holy place with darkness and deformity, notwithstanding all the outward lustre and beauty had been preferved.

The worship of God is twofold; there is internal worship, and there is external worship. Internal worship is to love God, to fear God, and to trust upon him, these are acts of inward worship, these are the sum of our duty and Gods honour contained in the first Commandement: And so you may understand worship in the Text, Fob fell down and worshipped, that is, presently upon those reports he put forth an act of love and holy fear, acts of dependance and holy trust upon God, in his Spirit, saying to this effect within himself; Lord, though all this be come upon me, yet will Inot depart from thee, or deal falfly in thy Covenant. I know thou art still the same Jehovah, true, boly, gratious, faithful, All-sufficient; and therefore behold me prostrate before thee, and resolving still to love thee, still to fear thee, still to trust thee; thou art my God still, and my portion for ever. Though I had nothing left in the world that I could call mine, yet thou Lord alone art enough, yet thou alone art all. Such doubtless was the language of Jobs heart, and these were mighty actings of inward Hebrew, So that, walking, and firing, and fland, an are

Then likewise there is external worship, which is the sum of the second Commandement, and it is nothing else but the serving of the Lord according to his own ordinances and institution, in

those

those several wayes wherein God will be honoured and served, this is outward worship; and as we apply our selves unto them, so we are reckon'd to worship God. Fob worshipped God outwardly by falling to the ground, by powring out supplications, and by speaking good words of God (as we read afterward) words tending to his own abasement, and the honour of God, clearly and fully acquitting and justifying the Lord in all those works of his providence

and dispensation towards him.

This is worship both internal and external. Internall worthip is the chief, but God requireth both : and there is a necessity of joyning both together, that God may have honour in the world. Internal worship is compleat in it self, and pleasing unto God, without the external: The external may be compleat in it felt, but is never pleafing to God without the internal. Internal worship pleases God most, but external honours God most: for by this God is known, and his glory held forth in the world. External worship is Gods name. Hence the Temple was called the place where God put his Name, Schis worship, by which God is known, as a man by his name: They that worship God must wer-(hip bim in Spirit and in truth : In Spirit, that is, with inward love and fear, reverence and fincerity. In Truth, that is according to the true rule prescribed in his word. Spirit respects the inward power, Truth the outward forme. The former strikes at hypocrifie, the latter strikes at Idolatry. The one opposeth the inventions of our heads, the other the loofness of our hearts in

Observe further, that it is only said, Job fell down and worshipped: nothing is said of the object to whom he did direct his worship, or whom he did worship. The object is not exprest but understood, or presupposed: And indeed worship is a thing so proper and peculiar to God, that when we name worship, we must needs understand God. For nothing but God, or that which we make a god, is or can be worshipped. Either he is God whom we worship, (or as much as in us lies) we make him one. What creature soever shares in this honour, this honour (ipsofacto) sets it up above, and makes it more

then a creature.

The very Heathens thought every thing below a God, below worship: therefore there needed not an expression of the object; when the Text saith, fob worshipped, that implies his worship was directed unto God. Yet there is a kind of worship which is due to creatures.

There is a civil worship mentioned in Scripture, as well as divine worship. Civil worship may be given to men. And there is a twofold Civil worship (spoken of in Scripture;) There is a civil worship of duty, and there is a civil worship of courtesie. That of duty is from inferiors to their superiours, from Children to their Parents, from Servants to their Masters, from Subjects to Kings and Magistrates; These Gods must have civil worship. Gen. 48. 11. when Joseph came into the presence of Jacob his Father, he bowed down to the ground; this was a civil worthip, and a worthip of duty from an inferiour to a superiour. faid of the brethren of Judah, Gen. 49.8. when Jacob on his deathbed bleffed the 12. Tribes, Thy brethren shall worship thee, or bow down to thee. It is the same word used here in this Text. Judahs honour was to weild the Scepter, the government was laid upon bis shoulders; now he being the chief Magistrate, all the rest of the Tribes, all his brethren must worship him, or give civil honour unto him.

Secondly, there is likewise a worship of courtese, which is from equals, when one equal will bow to another, or when a superiour (as sometimes in courtesie he will) bowes down or worships his inferiour: As it is noted concerning Abraham, that when he came before the men of the Country of Heth, he bowed bimfelf: Now Abraham was the Superiour, he was a Prince and a Great man, yet coming before the men of the Country, be bowed bimfelf, and it is the fame word.

Gen. 23.12.

So then, this civil worship may lawfully be given unto men. But as for divine worship, that is proper and peculiar unto God, that glory they will not give to graven Images, Man or Angel; and therefore we must not. Hence we find that Cornelius and Fohn did act their civil worship a little too far, they were presently taken off for fear they should intrench upon the divine worship. Civil worship when it is excessive and goeth too far, is finful; As in Ads 10. 25. Luke relates, that as foon as Peter came in, Cornelius met bim, and fell at bis feet and worshipped bim; the worship was to Peter, for we are not to think that Cornelius was fogrofly ignorant as to take Peter for a God, and to give him divine worship; but the meaning of it is, that he fell down at his feet, and gave him an honour and respect beyond what he ought to have done, he was excessive in it: therefore Peter takes him off, Stand up (saith he) I my self also am a man, I am a man as thou

art, though an Apostle give me such respect as becometh a Minister of Christ, take heed that you give me no more than belongeth to a man. So the Angel, Revel. 22. 8. When John falleth down at his feet and worshipeth, he takes him up, See thou do it not, faith he, for I am thy fellow fervant: This is too much for man, wership God, as it is in the end of the verse; such worship belongeth

properly and peculiarly unto God.

Chap. I.

So much for the opening of these two latter actions of Jobin reference unto God. We shall now give you some Observations. Inpendis libe-Hefell down upon the ground and worshiped. You see how fobris rervis. divides himself and his afflictions in this time of his affliction; ludum, deo part he bestowed upon his Children and servants, and losses, they is advanta-Thall have his forrow and tears, He rent his manule and shaved his nem. Pined in bead, but they shall not have all: God shall have the better part, loc. his love, his fear, his truth, his body to bow to him, and his foul to worship him.

Learn from hence, That a Godly man will not let nature worke alone,

be mixes and tempers acts of grace with acts of nature.

We must not sorrow as those that are without hope (faith the Apostle) qualifie forrow with hope, these mixt do well. A man must not forrow for outward things, as though we had nothing else to do, but to forrow, he must remember he hath a God to worship and honour. Fob bestowes somewhat upon his children, but more upon his God; while his body fell to the earth, his heart was raised up to heaven. He fell down and worshiped:

Secondly observe,

That afflictions send the people of God home unto God, afflictions draw a godly man nearer unto Godsthen Fob fell down and worshiped. Afflictions are a great advantage to the servants of God; for when the world frownes most, then they beg most for the smiles of God, when the world is strange to them, and will not look on them, then they get more familiarity and closer communion with God, they feek his face. Wicked men in their afflictions, in their forrows, are either quite drowned in and overwhelmed with them, fo that there is nothing but forrow; as we fay, all amort; or else they go out to help and relieve themselves with worldly refreshments: trouble drives them to fin, it may be as low as hell, to feek relief. The more poor they are, the more wicked they are; Such are not poor as Job, though they ars as poor as Job. Fobs poverty fent him to God, rich in mercy : He fell down and worshiped.

Thirdly

Thirdly learn,

That the people of God turn all their affl ctions into Prayers or into praises. When God is striking, then Job is praying; when God is afflicting, then Job falls to worshipping. Grace makes every condition work glory to God, as God makes every condition worke good to them who have grace.

Fourthly Job falleth down and worshipeth : Observe here,

That it becometh us to worship God in an humble manner. Though God (as we shewed before) may be worshiped in another posture, yet we should rather choose that posture which is most humble, and may lay our bodies as low as our souls, if it may be. There were some lately amongst us, who cryed aloud, as great Patrons, for humble postures in worship: and all were censured for a stiffe neck, and an Elephants knee, who refused to bow with them, or to bow their way: I may well add their way, for Gods way of bowing was neither questioned nor refused; all their humility in bowing went but one way, they must bow towards the East, and towards the Altar at least, if not to it. Some of their stomacks I believe would have digested that before this time, especially being a little help'd with a distinction.

Laftly, We may here observe,

That divine worship it is Gods peculiar. Papists have; worship for creatures, and they have distinction for it, but no Scripture for it. They tell us of Latria, which is they say worship proper only to God; and their Dulia, which is for Saints; and then their Huperdulia, which is for the Virgin Mary, and for the sign of the Crosse. Thus they make vain distinctions which God and the Scripture make not. Vain distinctions are good enough to maintain vain superstitions. They that invent a worship, must invent a doctrine to maintain it by. Some perhaps may stumble at that Text, Rev. 3. 9. Where this promise is made to the Church of Philadelphia, Behold I will make them of the Synagogue of Satan, which say they are Jews and are not, but do lie, behold I will make them to come and worship before thy feet, and to know that I have loved thee. May not worship then be given to a creature?

Answ. This worship may be taken for civil worship, namely for that submission which the Enemies of the Church, shall be forced by the power of Christ to make unto her, as was promised by the Prophet, Isa.60. 14. The Sons also of them that afflicted thee, shall come bending unto thee, and all they that despited thee shall bow themselves down at the soles of thy feet.

Ans. 24

Answ. 2. If this be divine worship, then worshiping at the feet of the Church, notes worshiping in the Church, not worthiping of the Church. The worship is not terminated in the Church, but in Christ, who dwels and rules in the Church, who is both Head and husband of the Church. These Enemies, being convinc'd of the presence of Christ in his Church shall worship him. This David propheties of Christ, speaking in his own person, Pfal. 18. 43.44. Thou hast made me she head of the Heathen, a people whom I have not known shall serve me. As soon as they bear of me they shall obey me : the strangers shall submit themselves unto me. That of the Apostle will more illustrate this sense, who speaking of the great benefit of prophecying in a known tongue, concludes his Discourse thus, If all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest, and so falling down on his face, he will Worship God, and report that God is in you of a truth. The worship then is not given to the Church, but to God, who in such ordinances, or other acts of his power and goodness, is evidently revealed as present in the Church.

So much for the actions or gestures of Job, what he did? He rent his mantle, and shaved his bead, and fell down upon the ground

and worshiped.

Now we come to his words, to that which Job spake in the two last verses.

Verse 21. Naked came I out of my mothers womb, and naked shall I returne thither.

The Lord giveth, and the Lord taketh, bliffed be the name of the Lord.

Words are or ought to be the interpreters of the heart, and the Comment of our actions. This speech of Job doth indeed interpret his heart and expound the meaning of his former actions. This speech (I say) of Job is the true Comment of his own actions, for some seeing Job renting his garments and shaving his head, and casting himself down upon the ground, they might not know the meaning of all this, they could not read his heart in these strange behaviours, they might not understand what his intentions were; probably they might judge that he was enraged and mad, that he was distracted or drunk with sorrow, that he was either

desperate or impatient, at the report of those losses. Therefore now to confute all fuch furmifes, he speakes forth the mords of truth and soberness: And by that which he faith, fets so faire and true a glosse upon his actions, as might then render them, not only rationall and ingenious, but holy and gratious in the eyes of all men, as they were before in the eyes of God, who knew his heart. Satan was now, like the servant of Benhadad before Abab. watching for words, he had done his business and now he was trying how it would work, what the event and iffue would be; he hearkn'd when some irreverent speech should come from the mouth of Fob, he looked presently that he should blaspheme God: he could not but smile surely, when he saw him renting his garments, and shaving his head, and falling down to the ground, O now it works, I shall hear him blaspheme and curse God prefently. He that is thus distempered in the carriage of the other members of his body, will not turely be able long to rule (that unruly peece) his tongue. One undutifull or dishonourable word cast upon God, would have been Musick to Satans ear and joy to his heart; he would have catch'd it up as nimbly as the men before spoken of, did, brother Benhadad from the mouth of Ahab. But how blank look'd Satan, how was he clothed with shame at the

When David spake concerning the words of his Enemies (Pfal. 55.21. Their words were smoother then butter, but warre was in their heart, they were sweeter then bony, and softer then Oyle, yet were they drawn (words) we may speak of these words of fob considered in reference to Satan, and in reference unto God: These words of Fab in reference unto God were as sweet as honey, as smooth as butter: For this breath had nothing in it, but meekness and patience, humility and holiness, in all which God delights: but in reference unto Satan they were as drawn Swords, as poyfon'd arrowes, Satan was hardly ever so finitten before, as he was by these words of fob. There is no word in this sentence, but gave Satan the lye, and refuted all his flander. And in the close Job gives him the deepelt stab of all: It was a dagger at the very heart of the devill, when he heard him fay, Bleffed be the name of the Lord. No words could be utter'd upon the long it fludy, more cross to Satans expectation or more answerable to the form retellimony of Godsand therefore the Lord crownes all, both his actions and his speeches, with a new testimony, In all this Job sinned not, nor charged God foolifbly.

fall of those words from Job, Naked came I out of Oc.

King. 20. 23.

So much of Jobs words in Generall: I shall now examine them

diffinctly in the parts.

Chap. 1.

Some conceive that Job at that time spake out his minde more largely, but that the Holy Ghost in the penning of this story did Bezain loc. gather and sum up the strength of all his speech into these two conclusions.

Naked came I out of my Mothers wombe; and naked shall I returne thither.

The Lord giveth, and the Lord taketh away, bleffed be the name of the Lord.

We will consider the words a little first in the Grammaticall sense of them, and then we will consider the reason of them: For here they are used logically as a strong and mighty argument, both for the supporting of his own spirit under those afflictions, and for the justifying and acquitting God in so afflicting him.

Naked came I out of my Mothers womb, &c.

Naked.] There is a two-fold nakedness. There is an internall nakedness, and there is an externall nakedness, There is a nakednesse of the soul as well as of the body. The nakedness of the foule is, when it is devested of all it's gracious ornaments and endowments. When Job saith, Naked came I out of my Mothers womb, and naked shall I return thither, it referreth especially to the nakedness of the body; for though it be truth that Job came naked into the world in regard of his foul, yet he knew he should not goe naked out of the world in regard of his foul. Seing then he referreth nakedness to his going out of the world as well as to his coming in, therefore it cannot be here meant of an inward nakedness: His soul came naked in, but he knew his soul should go out cloathed. Neither can it be meant of a then present spirituall nakedness; for Fob was never so richly and gorgeously attired in his foul, never appeared in fuch glorious ornaments of grace, as when he was stript of all worldly comfort. Therefore the nakedness here is bodily nakedness, that which Moses speakes of Gen. 2. 25. describing our first Parents, They were both naked, faith he, the man and his wife, and they were not ashamed. Yet that nakedness, and this which Job speaks of (though they were

both.

both bodily and external) were very different and unlike: for that nakedness of creation needed no covering, nakedness was then an ornament. Man was richly attired when he had no garments. The nakedness of Creation was the absence of cloathing, or a not using of cloaths, it was not the want of cloathing. But the nakedness Job speakes of, is the nakedness after the fall properly, where nakedness importeth not only a not having of cleaths, but want of cloathing; and so nakedness is a part of that curse and punishment which followed fin. Naked came I out of my Mothers womb, that is, I came into the world in a sad and miserable condition, weak and poor: And so nakedness is put not strictly as opposed only to cloathing, but we may take it more largely for the want of all outward comforts what soever, I came a poor destitute creature into the world, I had not only no cloathing upon my back, but Ihad no comfort for my body, I brought neither Sheep nor Oxen, nor Children, nor Servants into the world with me, I had none of these things, nothing to help me of my own, when I first set footing into the world.

Natura noveralienu velat o. testas, cortices, coria, spinas, pennas, squamas, velleras Na.Hill.1.7.in

the Preface.

Some Naturalists confidering this kind of nakedness, have falca unum homi- len out into great complaints against nature, or indeed rather nem animanti- against the God of nature, as Pliny in the Preface to his seventh Book of his naturall History, doth as it were chide with Nature pibur. Careris for turning man into the world in fuch a helpless forlorne convarie tegumen- dition; as if a man were dealt with more hardly then any other creature, then any beafts of the field, or fowls of the air. Other creatures, saith he, come into the world with haire, or sleeces, or villos, seta, pi. bristles, or scales, or feathers, or wings, or shels, &c. to defend los, plumam, and cover them; but Nature casts man naked upon the naked ground. This he spake, not considering that nakedness was rruncos etiam once no trouble, but rather an honour and an ornament; and arborn corrice this he spake not knowing whence or how that kinde of troubleinterdum gemi- some nakedness came into the world: And this he spake, not no o frigoribus observing as he might, how many wayes God hath provided for Colore tuta- the help and supply of that nakedness; giving man Understandrontum nudum ing and Reason instead of weapons and cloathes, which also are a of in undo bu. means for the procuring of all things necessary for the supportmo natali die ing of that naked and weak perishing condition.

Naked shall Ireiurn thither.

The difficulty that is in this lyeth only in that word Thitber; the

the doubt is, what place he meanes, or whither? What, into my Mothers womb? There is no fuch returne, as Nicodemus faid, Shall a min that is old goe into his Mothers womb, and be born again? Joh 3. Some answer it thus, The Adverb | thither | doth not necessarily refer to the literal antecedent : but in Scripture fometimes Relatives refer to somewhat in the mind or in the thought of the speaker, and not to that which was before spoken by him; as that of Mary theweth, Fob. 20. 15. when the cometh into the Garden, and findes that Christ was rifen, she meeteth Christ, and supposing him to be the Gardiner, Taith unto him, Sir, if you have borne him bence ; Him, what him? There was no antecedent mentioned to which Him should relate, only Maries minde was so full of Christ, that she thought every one would understand, what bim, or whom the spake of: as it none could speak of or think any thing but of Christ only: Therefore she made the relation to that which was in her spirit, and not to what was formerly exprest. So some interpreters make the | thither | to be God, or the grave, Ishall return unto God, or I shall return to the grave; to the house of the grave, as the Chaldce paraphrase hath it. For they suppose Job had his minde full of those thoughts, therefore he may make a relation to that.

Another confideration for the clearing of it is this, that such Quod dicitur Adverbs of place as this is, do not only fignific place, but a state nudus revertar or a condition, wherein any one is, or to which any thing or person illue, intelligiis brought; as it is ordinary in our ip ech to fay, Hither I have tur in illum flabrought the matter, that is, to this state or to this condition; So when tum quembabu. Fob faith, Naked shall I return thither, that is, I shall return to such it in utero macondition or to such an estate, as I was naked before, so I shall return loc.

to such a state of nakedness again.

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But thirdly, that which will more clearly carry it, the thither Negmovum est which Job here speakes of may be understood of the earth or the ut nomen prograve, Naked came I out of my Mothers womb, and naked shall I re- prium cum turn thither, to the womb of the earth, which is the grave: and siguratio eofo there may be in the latter a reference unto the former, taking dem filo atq; the one properly, and the other improperly; taking the earth for conjung intr. his mothers womb in an improper sense, sc. the earth which is the sand Magna common parent from whence we all came, and to which we all re-parens terro eft. turn ; the earth shall receive and take in all mankind again; when Ovid. man dyes, the earth openeth her bowels and receiveth him in: and which makes her once more amother, the earth at last being, as it

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mong

were, with child, or rather big with Children, shall travell in pain, and groaning to be delivered, shall by the mighty power of God, bring forth man-kind againe. There shall be a mighty birth from the wombe of the earth at the last day. In Scripture the resurrection is called a birth, in the day of the resurrection man-kind is anew begotten by God, and mankind is a newborn, that clears it, Psal. 2. 7. Thou art my son, this day have I begotten thee, which words are applyed by Paul, Ast. 13.33. to the resurrection of Christ. God hath sulfilled the promise made unto the Fathers, unto us their children, in that he hath raised up Jesus again as it is also written in the second Psalme, Thou art my Son, this day have I begotten thee. And as Christ, so all men, but especially all Christians, shall be again begotten by the power of God, and born from the womb of the earth in the day of their resurrection.

So much for the understanding of those words, Naked came I out of my Mothers womb, and naked shall I returne thither.

I shall collect some observations from them two wayes. First, as they contain a generall truth. 2. As they are an argument or a reason for the support of a man in such a sad condition as fob was

then reduced unto. In the former way observe,

First, That every man is born a poor, helpless, naked creature. The soul is naked of all that is good, there is not a rag of grace upon it, when we come into the world. Our bodies are naked too, so that we are born with nothing upon us, but only an ugly dresse of sin, such as may justly make God loath us, and us a terror to our selves. Naked came I into the world; this one thought well taken in and fully digested, will lay pride in the dust; this thought that we were born thus naked, will strip us of all high and proud thoughts of our selves.

Secondly, Naked shall I return. Note,

When death cometh it shakes us out of all our worldly comforts and possessions. Death is called an uncloathing, 2 Cor. 5. 4. We that are in this Tabernacle do groan, being burdened, not fors that we would be uncloathed, that is, not that we would dye. Death is called an uncloathing, because it pulleth all outward things off from a man; it pulleth off all his rayment, his riches, his Lands, his honours, yea death uncloathes the very bones, our slesh weares off quickly in the grave. We have a usuall phrase among us, and it is a very proper one: when a rich man dies (we fay) be left a great estate, he leaves it indeed for he cannot carry it with him, he must go out naked, how well cloathed soever he was while he was here. The Apostle doth more then intimate, that some rich men do scarce beleive this for sound doctrine: He speaks as if he would beat them off from some thought of carrying the World with them out of the World; while they live they are buryed in their riches, and when they dye they hope their riches will be buried with them, yea, and rife with them again. Such a conceit (I fay) the Apostle seemes to meet with, for in the 1 Tim. 6.7. having faid, We brought nothing with us into this World, he addeth in the next words, and it is certain we can eary nothing out; he doth not say, Webrought nothing into the World, and we can carry nothing out, as fob here speaks, but as if fob's affertion had come into question in Paul's time, he saith, we brought nothing into this World, and it is certain, never doubt of the truth of it, we can carry nothing out, we shall go out as we came in. Many, as the Prophet Habakkuk speaks, Chap. 2. 6. lade themselves with thick clay. But as the question there followes. How long? This lading must be laid down again. If riches end not before thee as thine, they must end with thee. Yet if any would carry riches and cloathing out of the world, it will be their wisdome to labour for spiritual riches, for spiritual cloathing; when such dye, as they shall not be found naked, so they shall not go out naked : all your other cloathing and riches, must be left on this side the grave, but get spiritual cloathing and riches, and you shall go out of the world adorn'd and enrich'd for ever, the cloathing of grace, the robe of righteousness, a vesture of spiritual ornaments, will endure to all eternity.

Thirdly, note here further, how the Holy Ghost describes the life of man, Naked came I into the World, and naked shall I

return.

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The life of man is nothing else but a coming, and a returning; Here is nothing said of staying or abiding; We have here no continuing City, while we are here, we can hardly be said to continue here, and after a sew dayes we shall not be here at all. It is but a coming and a going, it is but a flood and an ebb, and then we are carried into the Ocean of eternity.

we may yet consider the words as they are an argument (and so I shall note two thing from them) so Job uses them as an Dd argu-

ferve, argument both to support himself, and to acquit God. Then ob-

First, That a godly man in his straits studieth arguments to acquit and justifie God in all his dealings with him. Job could not have found out supon longest study a better or a stronger argument for the acquitting of God, then this is, I have as much as I brought, then what wrong is done me in all this? As wicked men when they fall into firaits or troubles, especially when they fall into fin, study arguments, how to shift themselves out, and lay all the blame upon God; as Adam and Eve our first Parents in Paradife (therein began) when they had finned and were naked, they began to devise shifts how to put it from themselves, and to fasten the fault upon God. David on the other fide labours as much to clear God, if ever he should be stript naked, Pfal. 51. 4. I will confess my sin, that thou mayit be justified when thou speakest, and clear when thou judgest. Weigh the reason why David confesseth his sin in that Psalme, I do it, saith he, that I may by this means acquit God, whatfoever God shall do with me hereafter, whatfoever affliction God shall bring upon me; men it may be will begin to judge God for it, and to fay that he dealt hardly with me, notice having been taken, what an eminent servant of God I have been. Behold, faith he, I confess my fin before thee, that thou mayst be clear when thou judgest, or as the Apostle Paul quotes the place, according to the Septuagint, Rom. 3. 4. That thou mightest overcome when thou art judged. David knew men would be apt to judge God, if they faw him afflicted, and therefore to stop their mouthes, or to give God the day against them, he confesses his fin, thereby shewing cause why God might chastise him, either for correction of fin patt, or prevention of fin to come.

Secondly, as the argument referreth unto Feb himself, we may

observe this,

That the consideration of what we once were, and of what at list we must be, may relieve our spirits in the greatest outward afflictions of this life. Art thou for the present in a naked condition? Consider thou wast naked once, and ere long shalt be naked again: Consider the two extreams, the beginning and the ending, and that will bear thee up in the middle condition. There is many a man that complains, and saith, I have nothing but the cloathes upon my back left me, and they are but rags, but mean

ones neither: Why! With nothing but the cloaths upon thy back? Know O man thou wast born with nothing but thy skin upon thy back. Confider this, and leave complaining; this was one thought which helped fob to bear this burden, the want of all. And the Apostle Paul useth this argument to the very same purpose, Tim. 6. 6. having said, That godliness with contentment is great gain, he subjoyns prefently this argument of fob, for faith he, we brought nothing into this world, and it is certain we shall carry nothing out; To confider what (not long agoe) we were, and that very fhortly we must be, will mightily work to the foul, contentation in what estate soever we are. It followes,

The Lord gave and the, Lord hath taken away.

This is the second argument which Job useth to both the former purposes, and it is a more spiritual and sublime argument than the former. A man who hath nothing in him but nature, may fay as much as fob did before, though he could never fay it with fobs fpirit; for though godly persons use natural arguments and common reasons, yet being concocted in their spirits, they become heavenly and spiritual: Natural men (I say) or Heathens have taken up fuch an argument as that; as when word was brought to a Heathen Philosopher, that his fon was dead, I know (faith he) that I begot a son mortal, and subject to death; he did but look back to the Sciome mortacommon condition of man and supported himself. But now I say lem genuffe. this fecond argument is higher, it is not an argument bottomed upon the frailty of nature, but upon the foveraignty of God; this argument is grounded upon the equity of divine providence and dispensation. The Lord (saith he) bath given, and the Lord bath taken away.

The Lord hath given.

Every good gift and every perfect gift is from above, James 1. 17. What gifts doth Job here mean? He meanes good and perfeet gifts in their kind; but not the best and most perfect kind of gifts. The Lord once gave me those Oxen, those Sheep, all these outward things that now I am stripped of, The Lord bath given. A gift is any good freely bestowed; when we receive a thing which another was not engaged to bestow, that is a gift. Now God doth not onely give us those transcendents, grace and glory,

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faith in Christ here, and fruition of Christ hereafter: not only are these gifts, I say, sent in from God and undeserved by us; but outward things, riches and honour, children and fervants, houses and lands, there are the gifts of God likewife; we have not the least creature comfort of our own, we have nothing of our own, but fin. What hast thou, that thou hast not received? isa truth concerning every thing we have, even to a hoof, or a shoe-latchet. We are indebted unto God for our spirituals, for our temporals, for all. We must fay of all, little or much, great or small, The Lord bath given.

How did the Lord give Fob all his riches and estate?

The Lord doth give either immediately or mediately. When Fob faith, the Lord bath given, we are not to understand it, as if the Lord had brought fuch a present to him, and said, here take this estate, take these cattel, these servants; but God gave them mediately by blefling the labours of fob. So, when the Lord prospereth us in our honest endeavours, and labours, and callings, then the Lord giveth us outward things.

The Lord hath given. Fob doth not fay, by my strength and diligence, my policy and prudence, I have got this estate; as the Affyrian faid, Ifa. 10.13. by the strength of my hand have I done this, and by my wisdom, for I am prudent. Fob takes notice of himself; he was not idle, yet he speaks as if he had done nothing,

hath given.

This should teach us in the first place to acknowledge the Lord as the fountain and donor of all our outward comforts. When you get wealth, doe not fay, this I have gotten (fuch language is barbarous in divinity) but fay, this the Lord hath given. We find an express caution to this purpose, given by Moses from God, not only against the former language of the tongue, but of the heart. When the Jews should come to Canaan and should grow rich and great there, When thou hast eaten and art full, Deut. 8 10, 11. then shalt thou blesse the Lord. Beware thou forget not the Lord thy God for the good land which be bath given thee, and fay in thy beart, My power and the might of my hand hath gotten me this wealth; But thou shalt remember the Lord thy God, for it is be that giveth thee power to get mealth : it is be that giveth thee pomer: Many who are perswaded that God gives them grace, that God gives Heaven and Salvation, are hardly perswaded, or at jeast do not so well consider it, that God gives riches, &c. their hearts

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hearts are yet ready to say, that they have gotten this wealth, they have gotten this honour. It is a sweet thing when a man looks upward for these lower things, and can say on good grounds that his earth hath dropt down to him from Heaven, The Lordbath

given.

Further, when Job faith, The Lord bath given, it is an argument of his own justice and equity in getting: Job did not enrich himself by wrong, by grinding the faces of the poor; If he had done so, he could not have faid, The Lord bath given. So much as we get honestly, we may look upon as a fruit of Gods bounzy. Look into your estates, and whatsoever you have got by wrong dealing, take heed of faying, this is of Gods giving; for so you make God himself a partner in your sins. God sometimes gives when we use no means, but he never gives when we use unlawful means. What God faid concerning the fetting up of those Kings, Hof. 8. 4. They have fet up Kings, but not by me, he faith of all, who enrich themselves by wrong, they have gotten riches, but not by me. When men leave the rule of justice, God leaves them. And though unlawful acts are under the eye of Gods providence, yet they are not under the influence of his bleffing. Wicked menthrive often, but they are never bleffed; Their prosperity is their curfe.

Thirdly, it is observable, that when fob would support himself in the loss of his estate, he calls to mind how he came by his estate; and finding it all given in by the blessing of God upon his honest

labours and endeavours, he is fatisfied. Note,

That what we get honestly, that we can part with contentedly. He that hath got his estate by injustice, can never leave it with patience. Honesty in getting causeth quietness of spirit in losing outward things. Keep a good conscience in getting the World, and you shall have peace when you cannot keep the world. Whereas a wrong-doer and a wrong dealer, is in such a day under a double affliction, he is afflicted with his present loss, and he ought to be afflicted for his former gain.

Fourthly, These words, the Lord hath given, being rightly handled, will be as a sword to cut off sour monsters or monstrous lusts, which annoy all the world; or as a medicine to cure four diseases about worldly things. Two of these lusts are strongest in the rich: and the other pair assault the poor. The poor pine either with discontent, because they have so little; or with service, because o-

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thers have so much. The rich swell with pride, because they have abundance, or they are filled with contempt of those that are in want. Let the rich seriously weigh this speech, it will cure them of pride. Charge them that are rich (faith the Apostle, I Tim. 6. 17.) that they be not high minded. You see how subject rich men are to this inflammation of pride. But with what doth he prick this bladder? It is with this thought, that God gives all riches, Let them trust in the living God, who giveth us all things richly to enjoy. That argument of the Apostle, I Cor. 4. 7. If thou hast received it, why dost thou boast? is as strong and as true in regard of temporals, as of spirituals. Consider seriously that your estates are the gift of God, and down falls pride. If you come honeftly by them, they are the gift of God : if you come dishonestly by them, they are the gift of Satan, and you ought to be ashamed of them, and restore them, not to boast or be proud of them.

Then secondly, it will cure the rich of all contempt of others; what the Apostle James observed and censured in the rich of those times, is found by too much experience among the rich at this day, Te have despised the poor, Chap. 2. 6. Consider, it is the Lord who gave, and he gave as a Lord, freely; he might have given thine estate to that poor man, and have left thee in that condition thou fo much despisest in thy Brother. God gave him as much as his wisdome though fit; and it feems he hath given thee more then thou art fit for. In despising him thou dost asperse the dispensation of God, and whilst thou woundest him in his poverty, thou woundest God in his providence. Consider, it is the Lord that gives, and then be unconvinc'd, if you can, that while you contemn man in his wants, you question God in his wisdome; busie thy self hereafter in praising him who gives all, and leave despising him who hath received lefs.

Then likewise let the poor look upon this Text, and it will cure them of two diseases, into which they often fall, and by which they are much endangered, even in the vitals of grace, discontent, and envie. It is the Lord that giveth, that shapes and cuts out your condition; why then should you not be contented with his allowance, and be thankful in your lot? If your estates be proportioned from above, you ought to be content with your portion. Ignorance or in advertency from whom we receive, caufeth murmuring at what we have. Do not think thou haft less love from God, because thou hast a less allowance from God. The power of

Veri. 21.

God is as much acted in making a Fly, as in making an Elephane; and his love may be as much, and is often more acted in giving a penny, then in giving a talent. Know this, thou who art a Child of God, if thy portion be but a penny, it hath upon it the Image

and Superscription, a Fathers love, which is better then life. This also will cure the poor of envie; many times the poor have an evil eye of envicat the rich; they cannot bear it, that others have so much, and they so little: Consider it is the Lord that giveth. This argument Christ useth, Math. 15. 20. to him that was angry that they who came at the latter end of the day had as much as he, May not I doe with mine own what I will ? Is thine eye evil because mine is good? The envious eye is an evil eye; envie is the ditease of the eyes. This Text is one of the best medicines that ever was prescribed: Wilt thou be sick, because another is in health, and make thy brothers happiness the ground of thy mifery? Do not think that all is loft, which is not cast into thy lapp; or that thy estate is less or worse, because thou scelt one having a greater, or a better. Must God ask thee leave, or ask thy counsel, how and in what measure to distribute his favours? Were all but well catechifed in this one principle, that God gives all, it would foon difpell this malignant vapour, and all would rest satisfied, not because they or others have received thus or thus, but because God hath thus disposed to all.

Observe one thing more,

Chap. 1.

If the Lord gives us all then me should be milling to give back somewhat unto the Lord again. And this confideration, that God gives us, will make us willing to give unto God. What is the reason that many are so unwilling to give somewhat unto God? It is because they will not understand that they are beholden to God for all. If they were perswaded of their receipts from him, a little oratory might perswade a gift from them, in the cause of God; especially when God intreates them, who may of right command them: when he is content to take it as a courtetie, who may fend for it by authority, and expect it as a duty. God himfelf who fill and enjoyes all things, hath fometimes (in a fense) need of your estates, Christ who is Lord of Heaven and Earth, is sometimes in want of a penny. Christ itells you of his wants and poverty, Math. 25. and shews how and when he is relieved. And as Christ wants in a member, some particular believer; so he often wants in his whole body, which is the Church, or whole company

of beleivers. If you have any spiritual wisdome to discern times. and feafons, you may know, that now Christ wants money (as I have explain'd)now God (in his cause) hath need. He goes about (in those who solicit his cause) and asks a releif at every one of your doores. Now then, do but confider, when any thing is asked for the Lords sake, that the Lord gave all, this will be a key to unlock your chests; this will at once untie your hearts and your purses. Will you let Christ want, shall the cause of God want, while you have it, whereas what you have, God gave? It is expressed concerning Nabal, that this was the reason why he would not part with a loaf of bread to releive David and his Army, I Sam. 25.II. Shall I take my bread and my water, and my flesh that I have killed for my shearers, and send them to a fellow, I know not who? You see the man was in all his possessives, my bread, and my water, and my flesh, he never thought that God had any share or interest in his estate, that God gave it, therefore he would not give to a servant of God. You shall see on the other hand, how Davids munificence, and that of the nobles with him, 2 Chr. 29. sprung from this root, the acknowledgement that nothing was their own, it came in all from God; when they had offered to willingly and bountifully towards the building of the Temple, David shews the myne which yielded so much treafure, even this we have digged in all this while, All things come of thee, and of thine own we have given thee, verf. 15. They confessed that all came of God, they were but Stewards, he was the Owner, and his own they could not with-hold from him. God giveth us the use of the creature, but he keepeth the right to them in his own hand; when we have the possession of them, he hath the property. Wherefore let the consideration that God giveth all, make us ready and open handed to give unto God, when he calleth and requireth it at our hands.

And the Lord buth taken away.

When God gives, it is an act of bounty; and when he takes, it is an act of justice, for he is Lord, soveraign Lord in both. But why doth Job here charge this upon God, The Lord hath taken? Was it not told him by the messengers, that the Chaldeans and Sabeans came and took away his cattel, plundered and pillaged his estate? They told him that the fire consumed his sheep, and the wind blew down the house upon his children: Why doth Job say, The Lord

bath taken? What? will fob charge all those robberies upon God himself? Doth not this look like blasphemy that the Devil hoped

would come out of Jobs mouth?

I answer, when fob saith, The Lord bath taken, it doth but set forth the supream power and soveraignty of God in ordering all rhings; and (as we opened before) that God gave the commiffion to Satan, or leave to spoyle him, or else Satan could not have touched one of the dogs of his Flock. Job knew that God had all men and devils, fire and wind, all creatures in his hand. He faith, the Lord hath taken, because none could take but by the will of God; and he was satisfied, that God willed that in righteousness and in judgement, which they acted with so much cruelty and injustice. Is there any evil in the City, and the Lord bath not done it! Amos 3.6. Every evil of affliction or of trouble is said to be the Lords doing, because it cannot be done without the Lord. Wicked men in all their plots, and in all their successes, are either the rod of God to chasten his people for their sins, or else they are as Gods furnace to try his peoples graces, and purge them from their fins. Thus the hand of the Lord is in all our forrows, The Lord, faith Fob, bath taken away.

We should from hence learn;

In all our afflictions to look beyond the creature. In all the evils we either feel or feare, let our hearts be carried up unto God. As then we rightly enjoy outward bleffings, when those bleffings carry us up unto God, when upon creatures our hearts are raised up to Heaven: So when we make a right use of afflictions, of crosses and troubles, when we are led by crosses (in our meditations) unto God. Job doth not fay, the Lord bath given, and the Caldeans have taken away; the Lord bath enrich'd me, and Satan hath rob'd me; but as if he had never heard any mention of Satan or Caldeans, of fire or wind, he faith, the Lord bath given, and the Lord bath taken. He doth not fall out with man, or complaine of the Devil, he is not angry with chance or fortune, with Stars or Constellations. Many in the troublesome evills which they fuffer, are apt to fly out upon all creatures, and upon all causes, rather then to cast an eye upon God: Whereas indeed we should not take either good or evil out of the hand of any creature. There were some of old, Marcion and his followers, who could not relish this Doctrine, nor endure that we should carry our evils and lay them before Gods door; and say, The Lord bath done this,

there-

Therefore they found out two beginnings, that is two Gods, rather then they would make the same God the author of such extreams (as they taught) of good and evil: They faid, There was one God that was a good God, and another an evil God; the one a giving God, the other a taking God; the one a loving God, a merciful God; the other an angry God, a severe God. Many of the Heathen taught better divinity then those Hereticks: For they feigned that their Inpiter had two great vessels placed at the entrance of his Pallace, whereof the one was filled with Good, and the other with Evil: These he dispensed according to the dictate of his own will among the fons of men. And they painted Fortune in two formes, with two faces of contrary colours, the formost white, the hindermost black, to signifie, that good and evill, which they shadow'd under white and black, come both from Goddess Fortune: Which comes near that language in the Prophet Isa. 95.7. I form the light and create darkness, I make peace and create evil. And we are taught to look upon the same God, as the spring and fountain of all good, and of all this fort of evil. Though it be a truth (as the Apolitle speaks) that the same fountain cannot send forth bitter water and sweet; take it in a natural or moral sense: yet the same Fountain may send forth bitter and sweet; take it in a civil fense; that is, the same may be the author of outward corrections, and of outward favours. God is not the fountain of good and of evil in a moral fense, fo nothing but good floweth from him: But take it in a civil sense, and so both good and evil, bitter and sweet come from the same fountain.

Consider the words as they are an argument, and then see their strength to the purposes, for which fob doth especially here apply them; First, the acquitting or justifying of God. Secondly, The supporting and comforting of himself: And so we may note from them,

First, That the absolute soveraignty of the Lord over us is enough to acquit him from doing us any wrong, whatsoever he doth
with us. Job saith onely this, The Lord hath given, and the Lord
hath taken; He is the soveraign Lord, therefore I have no reason
to complain; he doth it, upon whom I have laid no engagement,
upon whom I have no tie at all, to do this or that for me; he doth
it, who may resolve the reason of all his actions into his own will,
be is the Lord. God cannot injure his creatures; and therefore the Apossile

postle hath recourse to that only in the 9th of Rom, for the answer of all cavils and objections against Gods dealing with man, Hath not the potter power over the clay? The foveraignty and supreenacy of the Lord is enough to bear him our whatfoever he doth with, or to his creatures. O man, who art thou that replieft against God ?

Then again, it is as strong for the second end, for the support of the foul in bearing evil, confider, that it is the Lord that giveth, and the Lord that takes. The thought of Gods foveraignty over us, and over ours, may quiet our spirits in all that he doth unto us or ours. As it doth justine God, so it should quiet us : here David Pfal. 39. 9. I was dumb, faith he, and opened not my mouth, because theu didst it; he doth not say, I was contented because thou dealest thus and thus with me, but I was dumb, I opened not my mouth, because thou didst it; that it was the act of God the foveraign Lord satisfied him; he had not a word torsay, because God did it. So Job here, The Lord bath taken away, is as if he had faid, I could not have born this at the hand of any creature; but at the hands of my foveraign Lord, that may dispose of me and mine, and do what he pleaseth; at his hands I not only bear it, but take it well.

Fosepb had not a word of discontent to vent against his brethren, being thus resolved, It was not you that seut me bither, but God, Gen. 45. And David layes afide all revenge against rayling Shimei on this ground, So let him curse, because the Lord bath said unto him, curfe David, 2 Sam, 16. 10. A godly man cannot be angry at the doing or speaking of that, which pleaseth God, that it should be done or spoken : And it takes away all complaining, That the

Lord bath taken away.

Bleffed be the name of the Lord.

The Septuagint, and so the Vulgar from them, infert here another sentence between these two: The Lord bath taken away, bleffed be the name of the Lord; reading it thus, The Lord hath given, and the Lord bath taken away : " as is pleaseth the Lord, so cometh things " as rixuela to pass, bleffed be the name of the Lord; but we have no more in the sheet butws Hebrew, then ear own translation gives us. There are deferables the Cyants by laight they more ment of renound,

вречето. Sept.

Blessed be the name of the Lord.

This is the tryumphant conclusion which floweth from the former Propositions, this is the issue and result of them both. A conclusion as opposite to Satans design, as the two Poles of the Hevens are one against the other. Satan waited to hear Job conclude with blaspheming the name of the Lord, and now he heareth Job conclude with blessing the name of the Lord. How did this vex and sting Satan? This one word of Job did wound Satan more then all the afflictions which Satan procured, wounded Job. Though I return naked, though all be taken from me, yet blessed be the name of the Lord.

Blessed be the name of the Lord.] The name of God in Scripture is taken, first for God himself. The name of a thing it is put for the thing named, Psal.44. 5. Through thee we will push down our enemies, through thy Name we will tread them down that rise up against ns. Through thy Name, that is, through thee: through thee, and through thy name, are the same. So Psal. 48. 10. According to thy name, so is thy praise, that is, thou art praised like thy self; as then art inthy self, so thou art or oughtest to be praised by thy people; the name is put for the person. You have it clearly, Acts 1. 15. The number of names together were about an hundred and twenty, that is, the number of persons, so many persons, because numbered by their names.

Secondly, the Name of God is often in Scripture put for the attributes of God.

Thirdly, the Name of God is put for his Ordinances or worship Go ye now to my place which was in Shiloh, where I set my
name at the first, Jerem. 7. 12. that is, where I first set up my publick
worship; because as a man is known by his proper Name, so is
God by his proper worship. And therefore false worship is the
setting up of a strange god. When we mistake the name, we mistake
the person.

Fourthly, the Name of God is that reverence, esteem and honour, which Angels and men give unto God. As we know amongst us, the report and reputation that a man hath among men,
is a mans name; what men speak of him, that is his name; such an
one hath a good name, we say; such an one hath an ill name, that
is, men speak or think well or ill of such persons: So Gen. 6, 4,
When Moses describes the Gyants, he saith, they were men of renown.

the Hebrew is, They were men of name, because the name 10s a man is the opinion he hath amongst men; as a man is esteemed, so his Dirivida name is carried, and himself is accepted in the world. So the name of God is that high esteem, those honourable apprehensions, which Angels and men have of God; such as the thoughts and speeches of men are for the celebration of Gods glory and praise, such is his name in the world: blessed be the name of the Lord.

By bleffing God we are to understand, either, first, what we express in word concerning God. God is bleffed by his creatures, when his goodness, and greatness, and mercy, and bounty, and faithfulness, and justice, are published with thanksgiving, and praise. Or, God is bleffed likewise when we have high and great and glorious thoughts of God: when we inwardly fear and reverence, and love, and honour God, then we blefs God. The one is to bless with the tongue; the other to bless with the heart. The tongue bleffing without the heart is but a tinkling Cymbal. The heart bleffing without the tongue makes sweet, but still musick: both in confort, make that Harmony which fills and delights Heaven and Earth. When Job faith here, bleffedbe the name of the Lord, we are to understand it both wayes, that Job speaks out the bleffing of God with his mouth, and likewise he had high and reverent thoughts of God. His heart and tongue met at this work and word.

Bleffedbe the name of the Lord.

We may note from hence,

That God is worthy of all praise and bonour, not only when he doth enrich and strengthen us, when he fills and protects us; but also when he doth impoverish and weaken us, when he empties and smites us, when he gives us up to the will of our enemies, to the will of devills and wicked men, even then God is to be blessed. It is a good thing, and it is our duty to bless God when we are rich and when we are full, as Deut. 8. 10. When thou hast eaten, and art full, then shalt thou bless the Lord: But it is a far better thing (yet but our duty) to bless the Lord, when we are poor and weak; when we are empty and have nothing to eat, then to bless the Lord is the breathing of an excellent spirit indeed.

1 Thess. 5. 18. In every thing give thanks; let God do what he will with his children, they have cause to thank him. As he is

God in bimself, bleffed for evermore. When God thunders in judgments so loud, that he breaketh the Cedars, and shakes the Wilderness; then to give unto the Lord the glory due unto his Name, and in his Temple to Speak of his glory, argues a spirit highly ennobl'd, and glorious in grace, Pfal. 29. Therefore his children should not rest in this, that they bear afflictions, but they should labour to bring their hearts to bless and glorific God in, and for the afflictions that they bear. And a foul that thus honoureth God shall affuredly receive honour from God. That which the Apostle speaks of the Saints suffering persecution, is true of them in any kind of holy fuffering, The Spirit of glory and of God doth rest upon them, 1 Pet. 4. 14. The Spirit of God is spoken of, as if it were unsetled or unquiet, and knew not where to fix it felf, till it had found such a foul; like Noah's Dove that went hovering about, and knew not where to rest the fole of her foot, till it came to the Ark; so that spirit of God is exprest, as hovering about from person to person, from place to place, as if it could not rest any where till it find a soul triumphing and blesfing God in affliction, at least lying quietly under affliction till God takes it off, and there the spirit rests and settles it self.

Observe further, that Job here blessed God in his afflictions, and that makes the difference; his afflictions now are good unto

him.

If we bless God in our afflictions, then our afflictions are blessings unto us. We have so much blessing in our afflictions, as we can bless God for our affliction. There is a mighty power in this speech, I bless God; it changeth evil into good; here is an heavenly Alchimy (as we may so speak) whatsoever affliction you touch with blessing God, you turn that affliction to a blessing; if you have an Iron yoak of affliction upon you, do but touch it with blessing God, it turneth it into Gold. When you have a heavie cross upon you, ready to weigh you down, do but touch the cross with this word from the heart, and it makes it as a crown of glory upon your heads. Thus (I say) you may turn every evil into good, every affliction into a comfort, and a blessing if you can but touch it, with blessing the name of God.

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In all the Job sinned not, nor charged God foolighly.

This Testimony the Lord giveth concerning Job, both in refe-

rence to what he did, and to what he spake. In all this, in renting his mantle, in shaving his head, in falling to the ground, in worshipping, in saying, Naked came I out of my mothers womb, and naked shall I return thither. The Lord hath given, the Lord hath taken away; blessed be the name of the Lord. In all this lob sinned not, neither charged God foolishly. God himself puts all the actions and all the speeches of lob into the ballance, and finds not any lightness in them, he bringeth all that he had done, and all that he had said to the touchstone, and finds them pure mettal. The Holy Ghost, the great and infallible moderatour of this cause and question between fob and Satan, determines, That in all this Job sinned not, neither did he charge God foolishly.

But it will be objected, is there any man that sinneth not? Or is there any man that sinneth not in every thing? How then are we to understand what the Holy Ghost pronounceth, In all this Job sinned not? Is any man so holy, or can his heart be kept in so holy a frame, as to do and speak so much, without any touch of sin, without any spot of desilement? Fobs question Cap. 9. affirms, that no man can do any one act purely pure: Who can bring a clean thing out of that which is unclean? Now Job himself in his nature was unclean, he had uncleanness in him, how then was a clean thing brought out from Job? Whence had he such a priviledge above his brethren, as not to sin in doing and suffering so many things?

There are some Popish Commentators, who would build the Tower of perfection upon this and other the like Scriptures, scil. That a man may in this life be freed from sin. For the resulting this sense, and clearing of the text, I will give you the resolution,

in a diffinction or two.

Chap. I.

First, if we consider sinful actions, they are of two sorts. There are actions sinful in the matter, when the very thing done is a sin, as to steal, to lye, to be drunk, to commit adultery, and the like; the very thing done is a sin materially. There are other actions that are sinful in the formality or manner of doing; so a good work in the matter may be sinful in the manner of doing. We do not affert that all the works of regenerate persons are sins, as if they were sinful actions, or that all they do is sinful in the matter, for that were a reproach to the Spirit of Christ, that were to reproach the grace of Christ, by which they being regenerated act, and do these things. But we positively affirm, that to

the works of regenerate persons, to their best works, some defilement cleaves; so that though the action be not sinful, yet there is some sin in the action. There is a great deal of difference between a sinful action, and sin in an action: We have that difference expressly, Exod. 28. 38. Where the High Priest is said, to bear the iniquity of the boly things; holy things, yet iniquity in them; holy things in the matter of them, yet iniquity in the manner of performing them.

Now when it is said here, In all this Job sinned not, we are to understand it first thus; here were no acts sinful in the matter of them, such as Satan cid promise unto himself, and did undertake with God, that Job would speak and break out into: Satan was considered that Job would blaspheme and eurse God to his face; this was an act of an high nature, sinful in the very matter of it, an act abominable. In all this Job sinned not such a sin he was not transported by passion or impatiency to reproach and curse the living

God.

Secondly, in Scripture language we are faid not to fin, when we do not commit such and such tins; as is clear in that instance about David, of whom this transcendent testimony is given, I King. 15. 5. That he turned not aside from any thing the Lord commanded him all the dayes of his life, save only in the matter of Uriah the Hittite; a high expression of his holiness. then? shall we think that David never sinned at all, but in that matter? No the meaning of it is, that David never fell groffely or foulely but that time; in comparison of that act, all the rest of the life of David went for so holy, as if he had lived without any fin at all. In this sense the Apostle John giveth the command not to sinne, I John 2. I, I write unto you little children that you fin not (it is a possible precept in an evangelical sense) that is, that you fin not as wicked mendoe, who can doe nothing else but sin. In this sense Job sinned not, he carried himfelf like an holy person, like an obedient child of God, like one born of God (as the Apostle speaks) whose character and priviledge it is, that he cannot fin. Such have the bleffing of impotency in the unregenerate part, so that they cannot fin strongly; though, as yet they have not that bleffed ability, in their regenerate part, not to fin at all.

The Septuagint addeth to this clause, He sinned not before the Lord, or against the Lord. The vulgar adds, those words with

1 Joh. 3. 9.

Text, and the latter makes it worse. For it is a higher and clearer testimony to say, In all this Job sinned not, then to say, In all this Job sinned not, then to say, In all this Job sinned not with his lips, for he might sin in thought, &c. though it be most true which the Apostle fames speakes, Chap. 3.7. If any man offend not in word, the same is a perfect man.

Or charged God foolishly.

The translations are somewhat different, the Septuagint thus, 8 ned was different, the did not cast any folly upon God; others, He did not offer any prosount thing unsavourly of God; Another, He did not accuse or complain of Sept. God. The word in the Original is, He did not give, we translate, Non deditin be did not charge.

The word which we translate adverbially [foolishly] is a Noun Mon. in the Original, yet it is fully enough to the sense, He charged not with folly so it is rather in the word which is here translated folly signifieth in proprietingulated general any thing that is indebite dspositum, any thing that situated is unduly disposed, any disposed, in disorder. And we find it in Scripture referred divers wayes.

First, It is put for illavoury meat without salt or sawce, as Job 6. 6. Can that which is unsavoury be eaten without salt? The word [unsavoury] there, is the same with this here rendred fooly or foolishly.

Secondly, It is used for mortar that hath not a due temper or mixture in it, as Ezek. 13. 14. I mill break down the wall that ye have daubed with untempered mortar. Mortarthat is not well

tempered, is unfit for use.

Chap. 1.

Thirdly, it is put for any rude, undigested, or indiscreet speech, as Lam. 2. 14. Thy Prophets have seen vain and foolish things for thee; They have seen foolish and unsavoury things for thee. Hence the word is used to expressmadness, because madness is the hight of solly, being without any seasoning, without any temper, a thing that hath no taste of wisdom or goodness in it, Jer. 23.13. I have seen folly in the Prophets of Samaria, that is, they are unsavory, their speeches are untempered morter, they are foolish and vaine. So then, he did not charge God mith folly, or charge God foolishly, hath this F f

Verf. 22.

sense, Job did not speak any thing rashly or unbecoming the Majesty of God, or charge bim in the least to have dealt unwisely or unjustly with him. As if the Lord had said; Satan, thou didit expect that lob should now at this time have charged me home, and have laid load upon me with complainings, for dealing thus. with him, thou expectedft that he should have broken out into the dialect of Hell it felf, such words as these, Why what have I done against God, that be should deal thus with me? Is this the wages that I shall receive for the mork and service that I have done him? Will be discourage and dishearten others, from coming on to bis service by my sad example? Is it justice in God that I who have lived to innocently should be thus extreamly afflicted? Could the Lord find out no swearers, no drunkards, no adulterers in the World to let Satan loose upon, but he must needs turn bim loose upon me? Had be no other Butt in the World to shoot the arrowes of his indignation at, but at an innocent breast? Is this a just God who uses his servants thus? or if be be omniscient and omnipotent, why then did be not protect me from Satans rage? Why did be not defend me from the violence of those evil men? Such kind of speeches, or to this effect, Satan expected Fob would haveuttered rashly against the Lord: but he is deceived, Fob hath no such thought, much less did he speak such words either against the justice, or wisdome, or power of God; he charges no folly upon God, the only wife God, but gives him glory, faying; Bleffed be his Name whatsoever he doth with me or mine.

Learn from hence first, what blasphemy is, or what it is to curse God; To curse God is to charge God with folly, or with doing things foolighly and rashly. For these expressions expound one another. Satan said Job would curse God; the Holy Ghost saith, Fob hath not charged God foolighly, therefore that is a definition of Gods own making, plainly declaring what it is to curse God: Yet every speech or act unbecoming the Majesty, wisdom and power of God, doth not prefently denominate a man a blasphemer: There may be blasphemy in what is spoken, and yet the person speaking not a blasphemer. Job himself spake many things afterward unadvisedly in the heat of dispute, but he blasphemed not. Blasphemy or curfing of God properly taken, is ever joyned with an intent to cast reproach upon God: As every one is not a lyar that that telleth what is not true, but he that telleth an untruth, knowing it to be an untruth, with an intent to deceive and wrong others. So he that thinkes or speakes a thing unbecomming God, with an intent to reproach or slander God and his wayes, this is blaspheming indeed.

Secondly observe,

Impatience under, and murmuring at the cross, which God layes, upon us, is a charging of God with folly. Murmuring against God, questions the wisdome of God. Complaints have a charge in them' We taxe what is done while we submit not to what is done. When we lie under Gods hand quietly and silently, then we speak the praise of God, then our carriage ascribes all wisdome, honour and glory unto him.

Thirdly, In that it is here faid by way of excellency concerning Job, that in all this Job sinned not, referring it to his behaviour under these aictsslions, as if the Holy Ghost had said, it is matter of admiration that in this, in all this Job should not sin. Note

from hence,

That it is an high act, one of the highest acts of grace, to be composed in thought and word under great afflictions. In all this Job sinned not, as if he had said, it had not been much for Job not to sin in other things; but in this affliction, in this distress being so put to it, being thus tried, in all this not to sin, is, Grace, almost to a miracle.

Laftly, Note this,

What is well done by us, shall be sure to receive a fair testimony from God. When Job had carried himselfe discreetly, and spoken discreetly, the Lord hides not this in darkness, he shuts it not up in sillence: but proclaimes the innocency and uprightness of his carrriage in this present passage of his life, as he had done before, concerning the whole course of his life, and conversation, that he was perfect and upright. The Apostle publisheth, Glory and bonour and peace to every man that worketh good, Rom. 2. 10. They that carry themselves well either in suffering or in working for God, shall have glory and honour and peace from God. No man needs blow a trumpet in his own praise, when he hath done well, as the Pharisees did, Math. 6. What we doe well, the Lord himselfe will report to all the world, In all this Job sinned not, nor charged God foolishly.

And so we have done with this third part of the Chapter, and with this whole Chapter, which containes (as you have heard) those three generals, the description of Jobs prosperous estate; The description of his tryals and afflictions, and the description of his carriage under those afflictions. Now when he is come off from this affault without wound, without any touch of sin; Satan perceiving himselfe deseated and frustrated in this attempt, he will not yet give it over; he is restless, he will attempt him once more. We shall find him in the next Chapter at the Assembly again, renewing his motion for a second assault, that he may have leave to lay his siege nearer and closer to Job, presuming that though he had not prevailed at the first, ye he shall at the second charge; let me charge him but once more, and then see his sall, He will curse thee to thy face.

Јов 2. 1,2,3,4,5,6.

Verse 1. Again there was a day when the sons of God came to present themselves before the Lord, and satan came also among them to present himself before the Lord.

2. And the Lord said unto Satan, from whence comest thou?

And Satan answered the Lord, and said, from going too and fro in the earth, and from walking up and down in it.

3. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause.

4. And Satan answered the Lord, and said, skin for skin, yea, all that a man hath, will be give for his life.

5. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6. And the Lord saidunto Satan, Behold he is in thine hand, but save his life.

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S the Prophet Ezekiel, when in vision he had been Ezek. 8. Shewed one abomination, was led forward to a second and a third and a fourth, with, Come see a greater abomination then this or these. Or as the Angell proclaimeth in the Revelation, One woe is past and another woe it at band.

The same may we say concerning this History of Jobs sorrows. Having shewed you his sirst affliction in the former Chapter, I must now lead on your attentions, with, Come behold a second, a greater than that; and having shewed you one wosfull day I must now shew you a second, Again there was a day when the sons of God came to present themselves.

This whole Chapter presents us in the generall with Jobs se-

Verf. 1.

About which we may observe these particucond tryall. lars.

1. The occasion of it.

2. The causes of it.

3. The manner of it.

4. The consequents of it.

1. The occasion of it was Satans appearing at that heavenly Seffion, and being there questioned about that former affliction of 70b, he answers with flander, and desireth that Job may be brought about to a second tryall.

2. The causes of this affliction (as of the first) are two.

I. God. And

2. Satan.

1. God permitting and limiting it.

- 2. Satan provoking and then inflicting it. Both are laid down in the words of the context now read, to the end of the fixth verse.
- 3. The manner of this affliction, was the striking and smiting of Fobs body with a fore and noyfome difease, which you have contained in vers. 7, 8.

4. The Consequents of this affliction, or what followed upon it,

and those are three.

1. His wives finfull councell, vers. 9. As soon as she saw him thus smitten, What (faith she) doest thou still retaine thine integrity? Curse God and die. There's her counfell.

2. His wife and holy reply, verf. 10.

3. His friends loving vifit, verf. 11, 12,13. They hearing of the affliction of fob, came from a farre country, to see him and to comfort him.

These are the distinct parts of the whole Chapter.

These fix verses decipher the occasion and the causes of Jobs affliction, Satan inciting and provoking the Lord; and the Lord permitting and limitting Satan.

The three first contain the same matter which we have opened and explained in the former Chapter, and they are almost word for word the same; therefore I shall not need to stay long upon them: Only I shall enquire a little further about two things.

First, about the day of this great appearance. And secondly, about the perfons appearing, who are faid to be the sons of God.

and an upright man, one that feareth God and esche weth evil? (This was the Character which God gave of him before in the former Chapter, but now he goeth on) And still be holdeth fast his integrity, although thou movedst me against him to destroy him n ithout cause. This is super-added to his Testimony, his commendation is enlarged. Job (you see) hath gained in this conflict: He was described before as an holy man, now he is described as a tryed man, as an approved Souldier. Job hath obtained this honour in the former combate with Satan, a glorious addition to his Character: As the patience and other graces of Fob did increase, so did the testimony of God increase concerning him. Note from this addition

only in the general thus much.

That such as honour God, God will honour. If we do any new or further service for God, God will add some further honour and respect unto us. If we do, or say, or suffer any thing extraordinary for God, God will fay, or do somewhat more then ordinary concerning us. The old character did not ferve, when Fob had done this new service. God will never conceal any of our graces, no nor the improvement of any of our graces. If we speak but a word for God, we shall here of it again; God takes it and pens it down, as it is said Malac. 2. 16. They that feared the Lord, spake often one to another, and the Lord hearkened and heard, and a Book of remembrance was written; God sets it down presently: So he recorded that Fob had spoken, and gives it him in at the next meeting with Satan. We can never lose either by doing or suffering for God, All shall be recompensed to the utmost farthing. As it is usual with Kings and great men of the world, for great services done them (especially in Wars and Battels) to make additions to the titles of honour, to give some new motto's, or put some new devices in the Coat-armour of those who serve them. Thus doth God here. Job having play'd the man (as we fay) or rather the Saint & in that former combate, he hath a new title of honour put into his stile: Now it is not only fob, a man that feareth God and eschemeth evil, but Job a man that holdeth fast his integrity.

Confider the words themselves,

And still be holdeth fast his integrity.

The words [And still] or to this present time, may have a double reference. First, barely to the time past: Job was not onemore apparent, though before it was as reall.

So then according to this Interpretation, the sence of the words is. That upon the Sabbath day, when the servants of God, the faithfull of that age and place were met together to celebrate the publick worship of God, Satan (the evill spirit) who is ever ready to oppose and resssue, to interrupt and hinder us, when we appear before the Lord in holy dutyes) came also among them to present himself before the Lord.

I propose this as an opinion to which my own inclination is not strong. These words with the context (as was noted in the former Chapter) seeming to me, rather a representation of Gods providence towards man, then a description of mans worship ten-

dered unto God.

Again there was a day.

It may be yet further inquired, how much time passed between the first and this second day of appearance. Some affirm it was the immediate day after; others the immediate Sabbath after. A third opinion defers it to the year after; Satan cunningly delaying the business all that while, to the intent he might more fully see how the former affliction wrought, what effects it had or would

have upon fob, before he attempts a second.

The text resolveth us in neither of these, but leaveth it indifferent and undetermined, saying only, Againe there was a day. It is most probable that there was such a distance of time between these two afflictions, as was competent to a full discovery of Jobs spirit, under the first. As when Christ was tempted and had soyled Satan in that temptation, it is said, the Devill departed from him for a season, he lest him, probably, to see what effects might sollow upon the former temptation: So Satan having tempted Job, and tempted him by a temptation, though one in the general, yet with a sour-fold assault, sour several messengers, making (as it were) source charges upon him, he leaveth him for a season, and again when there was a day, he returnes to renew the assault and battery.

I shall passe over the two verses sollowing in all that they containe, opened in the former Chapter. But in the latter end of the third verse, there is somewhat added very meteriall, where the Lord bespeakes Satan concerning fob, Hast thou considered my servant Job, that there is none like him in the earth, a perfect

Luk. 4. 14.1

To the former of these the Jewish Doctors contend much. That this was the first day in the recourse or return of the year: intimating, if not contending, that the first day of every year was as Gods day of general Audit, in which he conveen'd or called together his Angels, to give him an account of all the passages and dispatches of the year past, and to give them instructions what to doe, the year coming, which opinion I leave under the centure Nimis craffum of a learned Interpreter as groffe and groundless.

Others fix it upon the last day of the week, affirming that this Conveniens viwas the Sabbath day, and that this was a convention or Assem-detur suissefebly of the Church on Earth for the solemn worship of God upon substitute of the church of the Church of Earth for the solemn worship of God upon guodiune do that day which is here called, a presenting themselves before the commune erat Lord; in concurrence with which opinion, the fons of God must omnium fidelineeds be interpreted holy men. I find some affirming, that men um,idemq; celeare not called the sons of God in all the old Testament, but the berrimum. Angels only. And fo they take that Text, Gen. 6. 2. The fons of God Sam the daughters of men, &c. for the Angels either good. or bad, who being taken with the beauty of those daughters, assuming bodies came into them, of whom came the Gyants. A conceit as monstrous as those Gyants, and fitter for a fabulist then a * In his Ho-Divine. On the other extreame, * Chrysostome denyes that the mily on Gen, 1.

Angels are at all called the fons of God.

We may walk fafely in a middle way between these two. For both Angels and men are called the fons of God: Why Angels: are called the fons of God hath been shewed, Chap. 1. v. 6. Men are called the fons of God for two reasons, either for their power. or greatness, so they Gen. 6. 2. might be called the sons of God, because great and powerful on the earth. Or rather, secondly, for their piety, and holiness by which they refemble God, and in which . they serve God as a son doth the Father. Indeed the Apostle affirms that the priviledge of fonship was brought in by the Incarnation of Christ, who is faid, In the fulness of time to be made. of a moman, &c. That we might receive the adoption of sons, Gal.4.5. But in Scripture a thing is spoken of as newly done, when it is more fully done, Job. 7. 39. The Holy Ghost is said not to be. given at that time, because he had not been so. plentifully given. And the Apostle to the Hebrewes speaks, as if the waylinto Heaven . had been but then opened, because it was then more clearly opened Heb. 9.8. So we are faid to receive the adoption of fons, when Christ came in the flesh, because then our son-ship was

more_

Verf. 3.

ly a perfect and a found man in former times, but he is fo still, fo at present. Or rather secondly, it refers to the afflictions and losses he had fuffered; as he was in former times, so he is at this time; as he was in prosperous times, so he is in troublesome times: when the day was light and clear to him, Job was a perfect man; and now the day hath nothing but darkness and gloominess in it, Job is a perfect man still; though wounded in his estate and broken in his outward comforts, yet he is as found and whole in his spirit, as ever he was. Though Cattel, servants, Children be dead and gone, be spoil'd and lost; yet grace is safe, and faith tryumphs, be boldeth falt his integrity.

Holdeth fast.

This which we translate by two words, is but one word in the Hebrew. Our language is not comprehensive enough to express the fulness of that word; in a word, Job doth not only hold his integrity, but he holdeth it fast: the word implyes a strength in holding, to hold a thing firmely. And more, the word hath a further Emphasis in it; it signifieth not only to hold a thing by that degree of strength, wherewith formerly we did hold it; but it doth import thus much, to wax stronger in the holding of it, to prevail or increase in strength. As when David sent Foab to number the people, Josb was unwilling, and faid to the King, Now the Lord thy God addunto the people an bundred-fold; but why doth my Lord the King delight in this thing? Then it followes, Notwithstanding the Kings word prevailed against Joab. That which is there translated, And his word prevailed, is the same with this we translate here, Holdeth fast; the Kings words did take a prevailing hold upon Joab, or held him fast to the doing of the Kings command, though he would have got off from the bufiness: To we may understand it here, still be prevaileth or waxeth stronger in his integrity.

The fame word is used by the Prophet Malachi, cap. 3. 13, 14. Where God convinceth those proud spirits that puffed at his service, Your words (faith he) have been stout against me. That which we translate, bave been stout, is the same with this in the Text of Job; your words have been fout, that is, they have grown stronger and stronger against me and my wayes, you are confirm'd in wickedness; whereas your hearts should have been

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2 Sam. 24. 4.

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brought down and humbled, you are increast and hardned in your obstinacy and rebellion. Such is the strength and meaning of the word in this place. Fob by this opposition growes more strong and stout in his integrity, he is so far from being daunted, that he is encouraged; he is as he was, nay more than he was, he is increased, still be holdeth fast his integrity.

His integrity.

It is a word of the same root with that used, Chap. 1. vers. 1. There was a man in the land of Uz, and this man was perfect; and these words illustrate and expound one another. To be a perfect man, is to be a man of integrity; there, he was a perfect man; now, he is a man holding fast that perfection, namely his integrity.

From this first branch observe,

First, That Satan in all bis temptations plants bis chiefest battery against sincerity. Hence it is heresexprest, that fob still beld fast his integrity, as if the Holy Ghost would sintimate this unto us, that Satan pulled more at that, than at his estate. Satan did not care at all to pull Fobs Oxen from him, or his Sheep from him, or his children from him, but to pull his grace from him, therefore it is said Fob held that fast: Without question Satan assaulted that most, which Job held most; the thing that Satan aimed at, was not to make Job a poor man, but to make him a finful man; and he would never have troubled him felf to rob him of his riches, but only in subordination to the robbing him of his graces?: That was the booty Satan lookt for. Satan looked at his cattel, onely as pay for his Army of Sabeans and Caldeans: but he look'd upon his grace (if he could have got it from him) as pay for principalities and powers. As grace gotten or improved is the joy of Angels : So if grace could be stolne away or destroyed, it would be the joy of Devils; this was Satans hope.

Secondly, Note this, Job holdeth fast his integrity:

That what soever a godly man loseth, he will be sure to lay hold of his graces; he will hold spirituals, whatever becomes of temporals. He will be sure to take fast hold of these, when all is going; when riches are going, when children are going, when friends are going, when liberty is going, yea when life is going too, then he layes fast hold upon his integrity; and saith (as Faceb to the Angell) I will not let thee go, and he saith it without exception:

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for he knows he cannot be bleffed if that goe. Integrity is his Benjamin, all the Children he hath shall goe, but this son of his right hand must not; for indeed his life is bound up in the life of grace: And if he part with that, he must lye down with forrow in his grave. Wherefore he is resolved not to part with that whatsoever he parts with. As it is with a man at Sea in a shipwrack, when all is cast over-board, the corn that feeds him, and the cloathes that cover him, yet he swims to the shore if he can with his life in his hand. Or as it is with a valiant Standard-bearer, that carries the Banner in War, if he sees all lost, he will wrap the Banner about his body, and chuse rather to dye in that as his winding sheet, then let any man take it from him, or spoyle him of it, he will hold that fast, though he lose his life for it. So doth Job here, so doth every one that is of Jobs heavenly temper and spiritual resolution : in the greatest storm, in the hottest assault he will wrap himself round about with his integrity, wind that about him, and will not let it go. Kill him if you will, destroy him if you will, he will never part with his integrity, though he part with life. Indeed there is nothing else can stand a man in stead to any purpose, if that be lost all's lost. A man that is in danger of drowning will lay hold upon any thing, upon a ftraw, upon a rush, though it have no ftrength to support him: Men in danger will lay hold upon somewhat; they that are wife will lay hold upon the Rock, upon that which will do them good in an evil day, they will lay hold upon Christ, they will lay hold upon promises, (in laying hold upon our integrity all that is done) then they are fure to live: for Wisdome (that is, Christ) is a Tree of life to all that lay hold upon ber, Prov. 3. 18.

Thirdly, it is considerable, that this word is used for the laying hold upon our weapons, either to defend our selves, or to offend and assault our Enemies, Psal. 35. 2. David prays, that God would take bold of shield and Buckler, and stand up for his belp. We may note

from hence,

That integrity is our Arms. Integrity is a Christians weapon. Fob layes hold upon his integrity as a Sword to wound his enemy, and

as a shield and buckler to fave and defend himself.

Fourthly, from that exposition of the word, that it signifieth not only to be strong, but to prevail, it signifieth an overcoming power; he doth holdfast, that is, he prevaileth with his integrity. We may note,

That grace doth not only oppose but conquer Satan and all his temptations. He doth prevaile in his integrity (so the Hebrew may be rendred in the letter.) Sometimes (you know) there is a war and opposition, when there is no conquest; a war may be carried on divers years in a Nation, or between Nations, when there is no absolute Victory on either side: as we see by wosul and lamentable experience in Germany, where there hath been opposition, one side against another, above these 20. years, and yet no side hath prevailed. But as grace makes war, so grace gets the better, grace gets the day, and will shortly make a final conquest, yea, there is not only a Conquest (saith the Apostle, Rom. 8. but through Christ we are more then Conquerors.

In the fifth place, I told you that the word signifies to encrease in strength, he bolderh fast his integrity; or he encreaseth in strength in

bis integrity. Note hence, That

True grace gaines by opposition. True grace is encreased the more it is assaulted. Satan comes on purpose to destroy Job's graces; Job waxeth stronger in his graces. True grace will do so in whomsoever it is. Hypocrites (who have but a shew of grace, painted grace) fall off in times of tryal, in times of temptation; that which only seemeth to be somewhat, cometh to nothing; but that which is somewhat cometh to more.

Lastly, Consider the emphasis of the words. God speaks of this in a kind of admiration; he putteth a greater emphasis upon this

than upon the other part of Jobs character.

Vers.3. Hast thou considered my servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God and escheweth evil? and still he holdest fast his integrity.

God speakes of it, as a matter of wonder, a rare thing. From this

observe,

That to hold our integrity in evil times, is not only good, but admirable. It is that which doth even (as we may so speak) provoke God himself to an admiration. It is a truth, whether it be in regard of personal troubles or national troubles, to hold fast and keep close to God in such distresses is admirable. To continue good while we suffer evil, is the height and crown of goodness. As it is that which putteth one of the greatest aggravations upon the

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sinfulness of them, that they will hold fast their sins in the midst of judgements. The Prophet Amos with much elegancy of speech and vehemency of spirit urgeth this against the Jews, Chap. 4. I have given you cleanness of teeth, yet have ye not returned unto me: I have mith-holden therain, yet have ye not returned unto me: I have smitten you with blasting, yet have ye not returned unto me: I have sent among you the Pestilence and the Sword, yet have ye not returned unto me, saith the Lord.

The Prophet Feremiah takes up the same argument, having before spoken of judgments sent upon them, Tet (saith he) they hold fast deceit and refuse to return (Cap. 8.5.) they held fast deceit, though they were afflicted, that aggravated their finfulness. Now (I say) as it makes sin out of measure sinful, to hold it fast when God affliceth; so it makes grace out of measure gracious, putteth a wonderful splendor and glory upon it, if we hold fast our grace when troubles and afflictions meet us in the holding of it forth; and God will put an Emphasis upon such a one for grace, as he did upon Ahaz for his fin, 2 Chron. 28. 22. In the time of his distres's did be trespasse yet more against the Lord, This is that King Abaz, that brand is put upon him. So there is an honour stamp'd on Job in this testimony, that in the time of bis distress be did yet more good, This is that Job. To serve, beleive and love God more in diffress, this is intetegrity to a wonder, this drawes the heart of God toward fuch, and makes them truly glorious in the eyes of all godly men.

That which follows in the Text, doth yet more advance the

honour of Job in this victory, still be boldeth fast, &c.

Though thou movedst me against him to destroy him without cause.

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Though thou movedst me] The word here used to move signifieth more than a bare motion, it carries in it a perswasion; and more then a bare perswasion, it carries in it a vehement instigation: As when a man doth perswade a thing by arguments and strong reasons; that is the force of the word; as in that place, I king. 21.25. There was none like Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezabel his wife stirred up: stirred up is the word in the Text, Thou movedst ne; Jezabel moved Ahab, incited him, never gave him over, by arguments and reasons, by this consideration and that consideration, to do wickedly in Israel: So here, Satan did as it were

ply God with arguments and reasons to instigate him against Job, Thou didit move me against him. Satan is a cunning Oratour, and knowes how to handle a matter, that it may take with greatest advantage.

Some may question, how can this be? Will God be moved by Satan? Is not the Lord unchangeable? Have Satans words and arguments such power with God to move him to do a

thing ?

I answer it two wayes; We may clear it first thus; as the Saints and people of God in prayer are faid to move God, and to prevail with God, they are faid to carry a business with God. Now you know what they do in prayer, they do not only spread a Petition barely before God, but they strengthen it with all the arguments they can, argument upon argument, pleading upon pleading; yet the Lord himself is not stirred, he is not changed at all by the Prayer of his people, it is not to be thought that the Lord. upon the Prayers of his people takes up any new thoughts, or puts on any new resolutions to do this or that; for a mercy that is but a day old in regard of our Prayer obtaining it, is an eternity old in regard of God purpoling it, therefore God is not changed at all; but he is faid to be moved to give or do, as or when we pray, because he giveth and doth what he himself had purposed to give, when we should pray: for as God from all eternity did purpose to give to his people fuch and fuch mercies, so he did purpose and de- Quanquam Decree, to give them when they prayed. Now then, as it is in regard us anu'lo potest of his peoples prayer and feeking for mercy, they move God, but quid volentum it is only the bringing forth of that which he hath in his heart denovo, cum fit from all eternity to do for them: So here in this case, God had a immutabilit: purpose from all eternity to try fob, and likewise he did purpose tamer sicut vothe way and the means of it, that it should be done upon the mo-producit alition and instigation of Satan. For although God cannot be moved quid in ter pare, by any to do a thing, which before he intended not, he is unchan- ita ab aterna geable, yet by his eternal will and counsel, he doth produce things voluit modum in time: So likewise from eternity he did order and will the man-producendi. ner of their producing, he purposed to do good for his Church upon the supplications of his servants, and sometimes to afflict his Church or fervants'at the instigation of Satan.

Secondly, This place [thou moved t me against him] is to be understood by a figure, very frequent in the Scripture; God speaking of himself after the manner of men; because as men usually

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when they do a thing, or are moved by others to do it and by perfwasions are sometimes prevailed with, to do that which they intended not an hour before. So God is said to do a thing upon motion, though he intended it from eternity, often descending to express himself by that which is common to men, though, his manner of doing it be transcendent infinitely beyond men.

From the force of this word so explained, Thou movedst me against

bim, Observe,

That Satan is an earnest and importunate sollicitour against the people and Church of God; he without ceasing provokes God against them, he bends his wits, and straines his language to the height, in pleading against them, to get them delivered up into his hands, or into the hands of his instruments.

And if Satan be thus zealous, so importunate a solicitour against the Saints; it may teach us to be as earnest and zealous for the Saints. Satan doth not only move, but he moveth by arguments, he incites: It is not enough to pray by proposing our defires, but we must pray enforcing and pressing our defires; such a holy unquietness of spirit, as is expressed by the Prophet, Isa. 62. 1. For Zions sake will I not bold my peace, and for Jerusalems sake will Inot rest, &c. Such was that required of the Watch-men fet upon walls of Jerusalem, which should never bold their peace day nor night: Tethat make mention of the Lord, or ye that are the Lords remembrancers, keep not silence, and give him no rest till be establish, and till he make Jerusalem a praise in the earth, Isa. 62 vers. 6, 7. This duty is now doubled on us by the great afflictions and greater fears of Sion. When Christ was in his agony, he prayed more earnestly, Luk. 22. 44. And when his Church is in an agony, we ought to pray more earnestly. At such a time we must mingle more fire with our prayers, we must pray more fervently. At such a time we must mingle more water with our prayers, we must pray more repentingly: we must with facob (Hof. 12.) weep and make supplication. At such a time we must mingle more faith with our prayers, we must pray more beleivingly. In a word, at such a time, every Prayer must be a pleading, yea a wrestling with God; a wrestling with resolution not to let him go until we have got a bleffing, till we prevail with God to deftroy his Churches Enemies, as Satan in the Text moved God to destroy fob, his fervant and his friend. So it followes, Thou movedst me against bim to destroy bim.

not inewed legally, thereto

To destroy bim.

The word Destroy fignishesh to smallow up or to devour: You have it, Gen. 41. 4. where it is said, that the seven leane ears, and seven lean kine, did devour or eat up the seaven full ears, and the seven fat kine. And Exod. 7.12. The text saith, That Moses his rod did smallow up the rods of the Magitians, Psal. 124.3. Unless the Lord had been on our side, they had smallowed us up quick. In all these places it is the same word we have here, thou movedst me to destroy him.

In the former Chapter where Satan defired God to touch Fob, I shewed what kind of touches Satan defired to lay upon the people of God; you see it now cleared by God himself, Thou movedst me to destroy him, to swallow him up. The words were moderate and diminutive, do but touch him, but thy intentions were bloody and destructive, thou movedst me to destroy him, to make an end of him, that was thy meaning.

Without cause.

But will the Lord, the wife God, do any thing without cause? A wise, a prudent man will not do any thing without cause; though Satan may be so bruitish and unreasonable to move God to doa thing for which there is no cause, would the Lord be so perswaded by his motion to do it without cause? The Text seemeth here to speak so, thou movedst me to destroy him without cause, and God hearkned to his motion before, and gave him up all his estate to do with it what he pleased.

Briefly to clear this. Without cause. It is the same original word used in the sormer Chapter, Doth Job serve God for nought, or without cause (as was then opened) so here, Thou moveds me against him to destroy him without cause, or thou moveds me against him for nothing, or for naught.

We may confider this phrase of speech [without cause] three wayes. First, in reference unto Satan. Secondly, in reference unto God. Thirdly, in reference unto Job himself: From each of these considerations light will shine into this point.

First, in reference unto Satan. God tells Satan, thou movedst me against him without cause, that is, Job never gave thee any cause why thou shouldest make such a motion against him; Job had never wronged thee, or done thee any hurt, as David saith of his

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enemies,

Enemies, they are mine enemies without cause, I was never injurious or unjust to them. So Satan was Jobs Enemy without cause, Job never gave him occasion: Indeed the holiness and goodness of Fob was Satans grief and Satans trouble; but for any other trouble or wrong Fob never did him; therefore without cause, it

was in reference unto Satan, without cause, that is, thou didst not alledge any sufficient cause, or change bin with any particular crime; the u didit only bring in a general suspition against him; there was not so much as a common fame (as you know it was a course to accuse men upon common same.) So saith God here, it was nothing but a suspicion raised out of thine own brain (as indeed those common fames, that we have hard of not long fince, upon which many were accused, yea condemn'd, were only suspicions borne in the braines of those men.) So here, Job was charged meerly upon the suspicion of Satan; there was no crime directly alledged, nor any evil report in the world against him; cause was not shewed legally, therefore with ut cause thou movedst me against

3. In reference unto Satan, without cause, that is, it now apperreth upon the tryal, that thou didst move me against him without cause; that which thou didst pretend to be the cause, was not found in Job; thou pretendedst he was an hypocrite, and served me for himself: now thou feeft thy felf confuted, it appeareth be did feene me for nought, sincerely, and not for his own ends. He is no painted sepulcher, no rot-

ten self-seeker.

If we consider the words in the second place with reference unto God, Thou didit move me against him mithout cause, then we must take heed of thinking that God doth any thing without cause; No, the wife God doth every thing in number, weight and measure, he doth every thing upon great reason, upon the highest reason. God will not doe the lowest thing, but upon the height of reason; he doth the least thing upon greater reason than the greatest Politicians in the world do the greatest. Therefore God had reason, important reason to give Job up to be afflicted. He did it for the tryal of Job, he did it for the magnifying of his freegrace, and the graces of his Spirit in his weak creature, he did it that Job might be set up as an example of patience, he did it to discover the flander of the devil; therefore he did it for strong reasonssit was not without cause in reference unto God himself. ,villa. I wronged thee, or done three any hurt, as Durid latth

Lastly, If we consider it in reference unto Job, it was not absolutely without cause neither; for though there was not that cause in him, which Satan pretended, namely gross hypocrifie: yet if the Lord should search and fift him narrowly (as if he should search and fift the holiest of his servants, his pure eyes and holy nature could find fin enough in them, which might justifie him, or shew to his justice sufficient cause (take the sin in it self) not only to afflict them temporally, but to lay his hand upon them for ever :) Should God (I fay) have tryed him throughly and looked upon sin in it self, he might find cause to affict him in regard of his sin. So then absolutely, in reference unto Job, it was not without cause; God might have found cause in regard of his fin .

But there were other causes in reference unto Job, it was to try Fob, to exercise Fob, it was that Fob might have further honour after the tryal: There might have been a reason in sin (if the Lord had marked iniquity) And there were many reasons in reference to his good, why the Lord did leave him thus in the hands of Satan to be afflicted.

To wind it up; If we look upon Satan, then it was without that cause pretended, it was without any direct charge, it w asa meer suspicion, Job had never wronged him. But it we respect God, it is not without cause, God doth all things for weighty reasons. And if we respect Job, God (possibly, yea easily) might have found a fin in him (any fin in it felf considered would do it) as the cause of his affliction; and he had other actual reasons, in reference both to the being and improvement of his graces, why he left him thus in the hands of Satan.

Hence we may learn, First (in that God faith, Thou movedst me

against him to destroy him without cause)

That pure, or rather impure malice, stirreth Satan against the people of God. Though he alwayes pretends formewhat in them, yet the cause is in himself. God now discovers he doth nothing but out of very malice, pure malice against his servants. Satan hath two names in Scripture, noting his two special works, Temptation, and accufation. He follicites good men to do evil against God; hence he hath his name, the Temper. He sollicites God to conceive evil of good men; and hence he hath this name, the Slanderer or Accuser.

Secondly, we may note,

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That God doth afflict his people sometimes without respect unto their sins. Thou didst move me against him without cause. It was not in regard of his hypocrific or of any thing thou didft charge him with, why I did afflict him, and lay my hand upon him. Though all men have alwayes fin enough to be the meritorious cause, yet oftentimes sin is not the moving cause of their afflictions. When the Disciples put that question to Christ concerning the blind man, Joh. 9. 2. Master, who did fin, this man or bis Parents, that he was born blind, Jesus answered, neither bath this man sinned nor bis Parents (not as if either of them were without fin, but to shew that they had not sinned as to this purpose, sc. their sin was not the cause of his blindness, and therefore in the next words he assigns the cause) But (sc. he was born blind) that the works of God should be made manifest. Afflictions are alwayes from fin, but not alwayes for fin. Neither are they at all for fin (upon beleivers) by way of the least satisfaction to the justice of God (that chastisfement Christ hath so fully borne, Isa. 53. that no beleivers finger shall ever ake in that sense) but they are often afflicted for fin by way of purgation or prevention.

Thirdly, we may note this likewife,

That God will at the last give testimony for the clearing of the innocency of his servants against all Satans malicious accusations. God himself gives testimony here a second time concerning Job, Thou di dit move me against him without cause, thou didst move me to it, but it is clear, and I give my sentence, there was no such cause as thou didst suggest against him, why I should destroy him.

When the Lord had thus called Satan to account concerning Job, whether he had confidered him, both in his radical graces, and in this additional grace, the holding fast of his integrity; then Satan comes forth to answer this also. Hast thon (saith God) considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and eschemeth evil? And still he holdsast his integrity, although thou movedst me against him, to destroy him without cause? Yes saith Satan in the 4. verse, And Satan answered the Lord and said, Skin for skin, yea all that a man bath will he give for his life. But put forth thine hand now and touch his bone and his slesh, and he will curse thee to thy face.

Here

Here is Satans answer, with his motion upon it. win o

By his answer he labours to blot and obscure the glory which Fob had gained in the former battel; and by his motion he labours to bring him about unto a second tryal. As by his answer in the former Chapter (a little to compare him with himself) Satan flandered Fobs actions; fo by his answer here, he flanders Fobs fufferings. There it was for something that Job served God, and here that which Job had fuffered is nothing.

It is Sataus trade (and he hath many children of the same occupation) to flander and to flight what soever the servants of God either doe or suffer. Before he flandered fobs active obedience, now he flanders his passive obedience. What is this (faith he) tush, Skin for skin, yea all that a man bath will be give for his life: It is a flight tryal that he hath past yet, what great matter is it if he bold fast his integrity; who would not, who could not hold fast for any thing that hath been done to him yet? let us try him again.

For the clearing of this we will examine the words.

Skin for skin, yea all that a man bath will be give for his life.

We see here that malice is steeped in wit, Satan answereth by a Proverb, skin for skin, &c. A proverbial, quick, sharp speech, the general sense of which and Satans intendments are very clear.

The general sense of this proverbial speech is this; That life is the most precious treasure, that a man will part with anything upon these terms; The saving of his life. That all a man suffers comes not very near him, while that is out of danger. Such is the general fense, and Satans intendment in speaking this, is as clear; namely, that as 7 ob before had ferved God for his wealth, so now he doth serve him for his breath; that as before fob kept close to God, that he might enrich him; fo now Job keeps close to God, left he should destroy him: He seemed to hold fast his integrity (so you tell me) but it is only that he may hold fast his life; he served you before for wealth, and now he serves you for breath. His fear of losing that, makes him humble himself, and give many thanks: Search him to the bottome, and you will find him still a mercenary servant, holding his integrity that he may hold in with thee, and live. This is the general drift of Satan.

But

But to give the special meaning of his words doth somewhat trouble interpreters, Skin for skin, and all that a man bath will be give for bis life.

First, [Skin for skin] Some interpret it thus, A man will venture the skin of one member to fave the skin of another, which being cut off or wounded, his life is more in danger. As for instance, if a blow comes at a mans head, he will hold up his hand, or his naked arm, he will venture the skin of his hand to fave his head. And the reason is, because his life is more in danger, if he be wounded in his head, then in his hand. Here is Skinfor skin, he gives the skin of a member which is further off from the feat of lite, to fave

the skin of that member which is so near the seat of life.

Secondly, by skin in the former place, some understand all the outward estate that Job had. It was usual in those times to express all riches by the word skin, and the reason of it was this, because (as was observed before) their substance was cattel, and so from the skin of their cattel they did denominate their estates. Or as others, because their money was made of skins, and so they did express their wealth and riches under the word skin. Answerable to which custome, the Latine word for koushold-stuff or houshold goods, is derived from that word which properly fignifies a skin, because either they were wont to wrap up their goods in skins, or because they did put a great value upon skins, and so their whole outward personal estate was comprehended under that notion. Hence that common Proverb among the ancients, Thou Spendest out of another mans skin. To be liberal out of another mans estate, was called a being lavish upon another mans skin. And then skin in the second place doth fignifie the man himself, or the person of a man; the thing containing, or that which covereth, being put for the whole by a Synechdoche; the skin for the whole man. And it is usual in good Authors, to put the skin for the whole man, as cario (ise.) en to slook to the skin is to look to the whole body. Take it thus, alieno liberalem that skin in the first place is all outward things , and skin in the second, is taken for the skin that covereth the body; and so the fense runs thus, skin for skin, oc. that is, a man will give all his outward estate, to fave the flesh upon his back, that is, to fave his life. As it Satan had faid, this act of Job which is fo cryed up, and made a matter fo confiderable, being examined, will be found as ordinary as the high-way. It being common, to a Proverb, for a man to part with all, that he may preserve himself.

Æs alienum babere dicitur, O qui aureos deber, Or qui corium forma publica percussum, quale apud Lacedæmonias fuit. Sen. de Ben 1.5. 6. 14. Supellex a pelle.

Ludis de alieno te prælias. Pelliculum curare juber Hor.

lib 2. Sat. 5 In cute curando plus æquo opevata juventus. Hor. Ep.2. 1.1. There is a third exposition much labour'd by a learned interpreter, who by skin in the first place understands not generally all Zanchim. his estate, but more especially his apparel, his cloatning, which at the first were made of skins; and were used long 'after for cloathings, by Princes and great men in divers Countries; from which the fense of the Proverb is thus given, skin for skin, &c. Am an will part with his cloaths, cast them off willingly, easily, that he may fave the skin of his body, fave his life: And so he expounds it by that act of fab in the furmer Chapter, verse 20. where it is said that Job rent bis mantle and cast it off: as if Satan had alluded unto that, and faid no marvel if Job humbled himfel to the duft, and renting his garment, cast that away, when he heard all was taken from him; Fob parted with the skin, his garment, that he might move thee to compassion, and to save h is other skin the garment which cloaths his flesh; which he feared thou wouldest rent by wounding, and so let out his trembling soul, his beloved life.

A fourth gives this interpretation of the words, Skin for skin, &c. The Original preposition, which we translate (for) is otten in Scripture likewise translated (upon) as in 2 King. 4.5. The עורבער עור widow went from Elisha, and shut the door upon her, and upon her so in other places; then the sense is made out thus; Skin upon skin, and all that a man bath will be give for his life; that is, if a man had never so many skins, if he could be supposed he had an hundred skins one upon another, he would let all be taken off to fave his life. That place is expounded as a parralel, John I. 16. where it is faid, That of Christs fulness we receive grace for grace; that is, grace upon grace, or abundance of grace, all the grace me have; this grace and that grace, faith, and love, and patience, and humility, every grace, all grace you receive from Christ. Thus some illustrate these two places one by another. So Satan saith of Job here, Skin for skin, that is skin upon skin, a man will give all his skins, suppose he had many, he would part with all: or takeskin for never to much of his outward estate, he will let all go to fave his life.

There is yet another interpretation given of this, Skin for skin, yea all that a man hath, will be give for his life, take the words comparatively, we translate it, yea all he hath. That copulative particle in the Hebrew is rendred sometime and, sometime yea, sometime for, according to which last exception, the sense standeth thus, as a man

will give skin for skin, so a man will part with all he hath for his life. We find some Scriptures wherein this particle is taken in the very same sense: To give you instance, Prov. 25. 3. there the Hebrew reads it thus, The beavens for height, and the earth for depth, and the heart of Kings is unsearchable: Now this is clear, that the sense is comparative, and it is thus to be given, as the Heaven is unsearchable for height and the earth for depth, so the heart of the King is unsearchable: So verse 25. of the same Chapter, it is thus read out of the Original, word for word, Cold water to a thirsty soul, and good news from a far Country; Now we tranflate it according to the fenfe, and make it a comparison thus, As cold water to a thirsty Soul, so is good newes from a far Country. Thus also we may interpret this place, and it carries a good sense, Skinfor skin, and all &c. As a man would give skin for skin, one outward thing for another (for they take skin in both places for outward things, for the goods of this life) as a man would give or barter away one commodity for another; So a man will give all outward things for his life; life is more valuable to all outward things than any one particular thing is to another. It is ordinary to a proverb among men in danger to fay, spare my life and take my goods. How willingly doth the Marriner in a storm unlade his Ship, and cast all his rich wares over-board, that he may preferve that precious jewel, his life? As a godly man will give life upon life, a thousand lives (if he had them) rather then lose his foul: So a natural man will give skin upon skin, Gold upon Gold, treafure upon treasure, that he may fave his life. Let life lye at the stake, and a man will give all things else he hath in the world for it, and think he hath a good bargain.

Here are five expositions you see offered: The two latter to me seem the most clear, howsoever every one of them hath a faire sense in it; and so we are agreed upon the general, which is one-ly to set forth the excellency and preciousness of life, there cannot be any miscarriage in pitching upon either of these interpreta-

tions. I shall give you some notes from hence.

First, observe what a blessing life is. Skin for skin, and all that a

man bath will be give for bis life.

Life is the most precious treasure, the most excellent thing in nature. And let me tell you, life is the treasure that is now so much digged for: there are many abroad that are digging for your precious lives. Consider what lyes at stake, and what will you give for

hardly

the securing or reducing of it. Have we not cause to say of some of our bloody brethren, as Jacob did, Gen. 32. 12. when his brother Esau was marching towards him, I fear bim (faith he) lest be will come and slay me, and the Mother with the Children; Loss of life was the thing Facob feared. And Hefters speech in her Petition to the King, imports that all other loffes might have been born, but loss of Life, Cap. 7. ver. 3, 4. Let my life, (faith the) be given at my Petition, and my People at my Request; for we are fold. I and my People to be destroyed, to be flain, and to perish : But if we had been sold for Bond-men and for Bond-women, I had held my tongue. See how she wrought for life, for her own life, and the life of her people, and thought liberty not worth the asking for, compared with life. Moses made many demurs and excuses, I am not eloquent, &c. when God gave him Commission to go into Ægypt; but we hear of no delayes at all, when once God had said, Return into Egypt, for all the men are dead, which fought thy life, Exod. 4. ver. 19. God had not spoken thus, if he had not known there was such a scruple in his mind, which would have galled him worse in his travels to Ægypt then any po ble in his shoe.

Secondly, If Life be the most precious thing, the richest Jewel in the world: then in the next place, learn to value your lives. You see how Satan values life here, out of an ill intent, onely to extenuate and undervalue all the sufferings of Fob; he sets his life at a very high rate, that he might make all his losses of no rate, not worth the speaking of. Let our intent be good, and then it is good for us to value our lives high, and to fell them at as dear a rate as we can, if we must sell them. You know what Solomon faith in the person of a natural man, A living Dog is better then a dead Lion, Eccles. 9. 4. We read what is said of the woman in the Gospel, that had spent all she had on Physitians. What was it for? Onely to restore her health, which is a degree below life. Certainly, if the spent all that she had to obtain health, which is only the comfort of life, shall not we spend a part of that we have to save our lives? As ships in danger to be wrack'd in a storme, are often preserved by casting some of their rich lading into the Sea: So it is possible, yea probable, that the casting away of some of your estates in this great storm, may be a means to fave both your ship and your lives; your estates kept may fink the vessel, and then you must fink with it, and certainly die or swim for it, and hardly live. When Esau (Gen. 25. 32.) was hungry and could not obtain a mels of pottage from his Brother, but upon very hard terms, the fale of his birth-right, Sell me thy birth-right, faith Jacob, a precious jewel indeed, which Esan should have valued more then his life; he comes to his price of this ground, Behold I am at the point to die, and what profit shall this birthright do to me? He was prophane Esau for saying so, that's the Apostles style, Heb. 12. 16. It was prophaneness to prefer one morfel of meat before his birth-right; because the birth-right was a spiritual priviledge as well as a natural: but there is no mear natural bleffing, but we may both in wisdom and conscience part with to keep our lives, when we are ready to die; ve may fay, what will this estate, these riches do us good? If that your estates may be the price of your lives, ye have reason, and it is your duty to part with them willingly; give some, give all, for what will these riches do you good, when you are ready to die, or

already dead?

Further, be ready to give more then your estates, for your lives. Give some of your blood for your lives, that's more, Skin for skin, and all that a man hath will be give for his life: and which is yet more, give a limb for your lives. The whole is better then a part: And which is highest of all, venture your lives to save your lives. That which I intend is only this, do not barter away your lives upon mean rates, upon low terms. If it comes to it (as we have great cause to fear it will, we see many have been put to it already) fell your lives as dear as you can. Indeed there are none in fo great danger to lose their lives, as they that will not venture their lives. That of Christ is true in this sense also, he that will fave his life shall lose it; fuch faving tends to undoing, yea it tends to death. And whosoever will (venture to) lose his life, shall (most probably) find it, Math. 16. 25. Let it not be said that you died to fave charges, let it not be faid that you died to fave your skins, or to fave your blood, yea, let it not be said that you died to fave your lives, I mean that you feared to hazzard your lives for the securing of your lives. Give all that you have for your lives, venture life and all; your fafety depends upon this hazzard; by fuch a noble liberality, you are in the fairest way, not only to save all you have, but to gain more then you have.

Thirdly, If your lives be so much worth, what are your souls worth? What is this life, which is valued thus above all that a

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man hath? the Apostle James makes the question, and gives the answer, It is even a vapour that appeareth for a little time, and then vanisheth away, Jam. 4. 14. A mans breath it is but in his nostrils, it is gone presently, yet you see in a true value all the world is below that. If you are to esteem your lives so, at what price will you set your souls? To save your lives, and save your souls, are two things. A man may fave his life, and yet lose his foul; yea, many labour to fave their lives in doing that, which will be the loss of their souls, poor creatures. Therefore look to that, set a high rate indeed upon your immortal fouls; when estates, and liberties, and lives are called for, count them all as trash, that you may fave your fouls, hazzard not your fou's : If life be more worth then all the world, the foul is more worth then a thoufand lives: What will it advantage a man to gain the world, and lofe Math, 19.26. his foul? Or what shall a man give in exchange for his soul? The truth is, a man shall not gain much to get the whole world and lose his life, that loss is a loss irreparable, irrecompensable from the creature. Nature teacheth us to prize our lives above the world, and Grace teacheth us to value our souls above our lives. Therefore how unnatural are they that prefer a little profit before their lives; but O how ungratious are they, who prefer a little profit before their fouls! Some will fin (as we fay) for fix pence, felling their own fouls (as those false Prophets did the fouls of their people) for handfuls of barley, and for pieces of bread, Ezek. 13. 19. And whereas a man should give all for his life, they will give their fouls for a thing of nought. Know therefore the worth of your fouls. Jefus Christ thought fouls worth his life, and therefore died to fave fouls. How much then do our souls transcend our own lives? And if Christ laid down his life to ransome souls, do you rather lay down a thousand lives (if you had them) then indanger your souls, either by acting fin, or by submitting unto errour. In that case let estate go, let liberty go, let life, let all go, for life hath not fo much preheminence over all, as the foul hath over life.

Fourthly, If your lives are worth so much, then what is the Gofpel worth? If a man would give all for his life, what should he give for his Religion, to maintain and uphold that in the purity and power of it? Life is a precious thitg, a thing of great value; but when the Gospel comes in competition, then life is a poor

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commodity: and our breath but a perishing vapour. Such was the judgment of that great Apostle, Act. 20.24. when the Holy Ghost had witnessed in every City, that Borids and Afflictions did abide bim, in preaching the Gospel, he thus resolves, But none of these things move me, neither count I my life dear unto my felf, so that I might finish my course with joy, and the winistry which I have received to testifie the Gospel of the grace of Godl. His life came to a low rate in his esteem; how cheap was life when the Gospel was spoken of? I count not my life dear, faith Paul. As all other outward things are mean and low, compared with life, so life it felf is a mean, a low thing in comparison of the Gospel. This life is but the life of the body, but the Gospel is the life of the Soul. Many men live, but no foul lives on this fide or without the Gospel. Now if you will offer much to fave your lives, will you not offer much more to fave the Gospel? In and about this we may make the best improvement of Satans Argument, Skin for skin, and all that a man bath, should be give for the Gospel, for Gospel Ordinances, for Gospel priviledges, for Gospel Light. Where, or for what will you venture and bid high, if not for the precious Gospel?

Lastly, is life be worth all, then hereby we may take measure of the love and bounty of Christ to poor sinners, who not only spent himself in all to his life, but spent life and all, that they might not perish: The Grace of our Lord Jesus Christ was exceeding great towards us, That though he was rich, yet for our sakes he became poor, 2 Cor. 8. 9. That though he was in the form of God, and thought it no robbery to be equal with God, yet he made himself of no reputation, Phil. 2. 6, 7. But how superabundant was his grace towards us, that though he was the Prince of life, Acts 3. 15. Tet became obedient unto death, even the death of the Cross, Phil. 2. 8. that we might live. If a man loves his life, so that he will give skinfor skin, and all that he hath, to redeem it: then O how did Christ love his Church, who gave not only his riches, and his reputation,

but his life also for its redemption?

JOB 2. 5, 6, 7, 8.

But put forth thine hand now, and touch his bone, and his flesh, and he will curse thee to thy face.

And the Lord Said unto Satan, Behold he is in thine hand,

but save his life.

So Satan went forth from the presence of the Lord, and smote Job with sore boyles, from the sole of the foot unto his crown.

And he took him a pot sheard to scrape himself withall, and

he fat down among the ashes.

IN this first verse, Satan goeth on, and makes a motion unto God (as we observed his method in the former Chapter) but put forth thine band now, and touch his bone and his flesh, and he will curse thee to thy face. This is Satans motion. In the fixth verse we have a grant of this motion, bound up yet with a limitation, as it

was in the former Chapter.

For the motion, But put fortbtbine band now and touch, &c. What it importeth to put forth the hand, that was opened in the former Chapter, verse 11. where we have the same expression, therefore we shall not stay upon it here. Consider now only that which is differing, a new object upon which the hand must be put forth, and which Satan desireth might now be touched. It is the laying of his hand, not upon his Cattel, or upon his estate, or upon his Children, but upon his flesh and his bone, Touch his bone and bis flesh; that is, afflict his body; The bone and the flesh are the two chief parts, the material parts of the body; of them the whole Fabrick doth confift: the bone, it is as the timber in this house, and the flesh it is as the lime and morter filling of it up. Touch this, faith Satan. And in that he faith, touch his bone and his flesh, he intends and requires a deep and a fore affliction upon his body; for if he had faid onely thus, Touch his flesh, that had been an affliction upon his body; for we know often in Scripture, the flesh is put for the whole body, and sometimes for the whole man, therefore Satan is not fatisfied with an expression general, but he putteth it in direct and express terms, Touch his flesh and his bone, that is, touch him so as that the pain and the distemper may fink: Ii 3

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fink into his very bones, into his very marrow; touch him thus,

and then you shall see what he will do.

The Bone it self is a part without feeling; yet to touch the bone, imports the greatest pain that can be felt. Touch his bone, and his flesh, and then saith he,

He will Curse thee to thy face.

What it is to curse to the face hath been opened already in the former Chapter, at the eleventh verse, and I must refer you thither for the sense of this phrase, only in a word take it thus, He will curse thee to thy face, is as if Satan had said thus; Though Job did bless thee when he had a full estate, and though he did bless thee when thou didst empty him of his estate, and took all his goods from him, yet if thou do but touch his body, and afflict his bones, he will break forth into cursed language, both concerning thy person, and

concerning thy fervice.

I will onely mind you further of that which is here fecretly couched in this expression, Touch his bone, and his flesh, and he will curse thee to thy face; here is a secret imprecation involved, he tacitly subjects himself to the curse of God, if Job curse not God. As if Satan should have said, If he do not curse thee to thy face, then do fo and fo to me, and think thus and thus of me: If you would have the meaning of Satan from the language of his Children, you may take the plain English of it thus, Touch but his bone and his flesh, and damn me, if he do not curle thee, fend me to Hell presently. Satan indeed kept this cursed imprecation close wrapt up in that form of speaking; But now his Children speak it out; If you would have Satans heart from the mouths of the Sons of Belial, a cursed and cursing generation amongst us, the plain English of it is this: God damn me, send me to Hell presently, if he curse thee not. Satan we see was more modest then these Sons of impudence and perdition, who openly imprecate upon, and devote themselves unto the wrath of God almost every word; these do not only intimate, but exceed the copy which Satan fets them here, by bold blasphemy, and horrid execrations.

And he will curse thee to thy face. We may from hence observe: First, Satan had tryed in vain to make fob curse God; Now he

attempts a fecond time; Note, That

When Satan cannot prevail against us by one means, be doth

not despair of prevailing by another; He gives not his cause over for lost, because he cannot carry it at first, he will try and try again.

As it was with Balak, Num. 23. when he fent for Balaam to curse the people, and faw the business did not prosper, or succeed according to his malice, Balaam could not curse them, he brought him to Numb 23.27.

another place; Come (faith he) I pray thee, I will bring thee to another place, peradventure it will please God that thou mayest curse me them from thence; though you could not do it in one place, you

may in another. So Satan, if he cannot work his will one way, he

will try a fecond or a third.

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Satans unweariedness in a bad cause when it succeeded not, reproves those who are so soon weary of a good one, if it succeed not; Many are ready to give up, if one means will not do it, they cast off hope and say, the cause is desperate. If one, or two, or three, or many means we use, fail, we ought to try still, never despair of the end while the work is good, and the means are fair, In the morning sow thy seed (faith the Preacher) and in the evening withhold not thy hand: for thou knowest not whether shall prosper, this or Eccles. 11. 6. that. I may add, with-hold not thy hand in the evening, though thou feeft the morning feed doth not prosper; this may have a

bleffing, though that had not.

Secondly observe, Satan trieth another way, and he trieth a way more probable and efficacious for his ends then the former; when a weaker will not do it, he provides stronger means. As God in punishing or chastening sinners, when a lesser judgment will not humble them, he sends a greater; God cometh not onely with another, but with forer judgement; If ye will not, yet for all this bearken unto me, then I will punish you seven times more for your Lev. 26. fins: So Satan, when by one temptation he cannot overcome, prepares not onely another, but a ftronger; he affaults them more and more; he not onely musters new forces, but more compleat, to foil the foul. This should teach us when we cannot subdue a corruption in our own hearts by one means, then to feek a better: And when by one prayer we cannot obtain a bleffing, then to pray again, and to pray better, to pray with more life, with more faith, with more humility: then mix more fire with prayer, more zeal and fervency of spirit: mix more water with prayer. As Facob, Hof. 12. wept and made supplication; above all mix more of Christ in prayer, go out in his name and strength. When Balaks first messengers could not obtaine Balaam to come with

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with them; Balak was not discouraged or put off, but (faith the Text) Balak fent yet again Princes more and more bonourable, Numb. 22. 15. Let not us be discouraged if our first prayers (which are our messengers to God) are not answered; But let us fend more and more honourable, more strong cryes, more spiritual desires, which may take upon the heart of God. Why should Satan do more against us, then we will do for our felves?

Thirdly, Note that for our own caution, That we must not only expect continued or renewed afflictions and affaults from Satan, but we must expect greater and greater afflictions and affaults from Satan. He hath some affaults that are but as Foot-men, he will bring out his Horf-men at the next bout; And if having run with Foot-men, they have wearied thee how wilt thou contend with Horses? Jer. 12.5. Be ready then not only to run with the Foot, but to contend with Horses; prepare your selves for other, for more violent charges then you ever felt. Satan will, if he can, lay a closer siege to thy foul then ever he hath done: As that one evil spirit returned into the person out of whom he was gone, Luk. 11. 24. With seven Devils worse then himself; so he often returns with several

temptations, worfer, stronger then before.

Fourthly, observe what Satan picks out to be the matter of this second and stronger temptation, it is, to pinch fob in his flesh, to pinch his body. Note from hence, That the pain of the body is very powerful to disquiet and trouble the mind. Satan is very confident to trouble and vex the mind of Fob, by casting darts and diseases into his body. Physitians have a rule, That the manners of the mind follow the temper of the body; and it is a more certain Rule, That the mind is much carried according to the distemper of the body; when the body is distempered, the mind is seldome at rest: the body and soul are such near neighbours, that they cannot but sympathize in each others sufferings. Some interpret that place of the Apostle, Gal. 4. 13, 14. concerning the weakness and fickness of his body, You know (saith he) how through infirmity of the flesh I preached the Gospel: We may safely joyne it with those other troubles, afflictions and reproaches which he indured, and were forgreat a difadvantage to his acceptance in the world: So the meaning is, that though his body was infirme, though he had many weaknesses upon him, yet he preached the Gospel. And then it follows in the next verse, My temptation which was

in my flesh you despised not. Observe, he calleth his bodily infirmity a temptation; The afflictions of the body are great temptations to the foul. It is very confiderable to this purpose what the Apostle Fames saith when he speaks of the several conditions of the Saints, and their duties in them, Chap. 5.v. 13,14. Is any man afflicted? let him pray, (he speaks that in general) Is any man merry? let bim sing Psalms. Is any man sick? Is he pained by sickness in his body? What shall he do then? He doth not say, Is any man fick? let him pray; but, Is any man fick, let him call for the Elders of the Church, and let them pray over him: As if he should say, A fick man is very unfit to pray himself, though for himself, he hath need to call others to pray with him and for him, he hath enough to do to wrastle with his pain and conslict with that affliction: In other afflictions let him pray, but if he be fick, let him fend for the Elders of the Church, and let them pray over him. A diseased body unfits the mind for holy duties. The prayer of fick Hezekiah is called Chattering: like a Crane or Swallow, fo did I chatter, Isa. 38, it was rather chattering then praying, such a disquietness and uncomposedness was upon his spirit through, or by the infirmity of his fleih. Paine is a piercing shaft in Satans quiver of temptations; Though the spirit of a man will sustain his infirmity, yet oftentimes, a wound in the body wounds the foul, and the diseases of the flesh make the spirit sick: A wounded spirit

no man can bear; and a wound in the body, is a burden too heavy Prov. 18.14.

for many men.

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And if it be so, Then the pain and the weakness of the body is no advantage to repentance and returning unto God. How pittifully are they mistaken, who put off repentance till their bodies be in pain, till they are sick and weak; they do it upon this ground, because when they are in pain, they think they shall repent with more case. Observe, if Satan thinks to have such an advantage upon a holy man, as to make him blaspheme when he is in paine, does thou think pain will be an advantage to thy Repentance? It is said, that at the powring out of the fourth Vial, Rev. 16.9. when God did smite the inhabitants of the earth, and scorched them with great heat, that they blasphemed the name of God, (they did that which Satan presumed Fob would do) and they repented not to give him glory. It is a worful thing to put off repentance to a pained body: paine in its own nature sits us rather to blaspheme and turne from God, then to return to him. Never think to

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have help for the cure of your foules, by the difeases of your bodies: usually we find, that either sick persons repent not, or theirs is but a sickly repentance. At the most, paine can but restraine your lusts, it can never heal them. The actings of some sinnes are quickned by diseases. At the most, a disease can but abate the acts of sin, it can never destroy the life of it. Death it self cannot kill sin: The sinnes of wicked men live when they are dead: the grave cannot consume them, no, nor the fire of Hell wast their strength: the sinnes of unbelievers shall remain not onely in their guilt, but in their power to all eternity. So much of Satans notion; But put forth thine hand now and touch his bone and his sless, and he will curse thee to thy face.

Vers. 6. And the Lord said unto Satan, Behold, be is in thy band, but save his life.

Here we have the Lords grant unto that motion of Satan, He is in thine band, but fave his life: Thou mayest do with his bone and his flesh what thou wilt, He is in thine hand. We have opened what it is to have a thing put into the hand, in the former Chapter, where the same expression is used, therefore I shall passe those words here. Note onely this, that the Lord faith here, He is in thy band, to prevent Satans cavil: as if he had faid, Thou movest me to touch his bone and his flesh; well, lest thou shouldest say, that I have dealt too gently with him, and have smitten him with favour, I will put the rod or staffe into thine hand, do thou with his bone and his flesh what thou canst, spare him not. We know the Lord is able to firike fironger firokes, and give deeper wounds infinitely then Satan can, if he pleaseth; yet, the love of God to his children, stops his hand, and breakes the blow: He corrects in judgement, and debates in measure, If a. 27.8. when he strikes his children, he firikes them as children, gently; Thus (2 Sam. 7 14.) speaking of Davids family, If he commit iniquity (faith God) I will chaften him with the rod of men : the word there used is Enosh, which lignifies a weak man, I will chasten him with the rod of a weak man, of one that hath but a weak arme or hand, the hand of a fickly frail man; A weak, a fickly man cannot frike very hard. Thus faith God, I will chasten thy children, if they commit iniquity: they shall rather fee my care, then feel my power in their corrections. Now (I fay) left Satan should pretend partiali.y, God puts 70b into Satans hand, and gives him liberty to lay

on as hard as his hand acted with utmost malice could smite him, thou hast liberty to smite him into the very valley of the shadow of death, to bring him so neer death that he may look into the graves mouth, but no further.

Save bis life.

Here is Satans Chaine, the limitation or restraint of his power. When God puts any of his servants into Satans hand, he keeps Satan in his own hand. And as all the Elect are in Gods hand, to keep them from taking hurt, so the Devil is in Gods hand, to keep him

from doing hurt to his Elect. Save his life.

The word Nephesh here used, signifieth properly the Soul, and the Soul is in Scripture often put for the life; because the soul is the spring, the fountain of life; life is derived or diffused into the body from or by the soule: and as soon as the soul is parted from the body, life departs. Hence both this Hebrew word, and was the Greek word ψυχή, have their names from breathing or respiring: For life goes out when breath goes out; when we cease breathing, we cease living. Our life is but a blast, a breath; the Lord formed man out of the dust of the earth, and breathed into his nostrils the breath of life, and he became a living foul, Gen. 1.7. This is that vital spirit by which all quick things move; therefore Beafts, Birds, Fish, and creeping things are called living souls, Gen. 2.20,25. And this life is called the bloud, because it is contained or carried in the bloud, Gen. 9.4. Further, it is very observable, that the Hebrewes call the Body separated from the Soul, or a dead Corps Nephelh, Num. 5.2.c. 9.10.c. 19.11. Hag. 2.14. Though the life be quite gone out, departed from the carkais or body of a dead man, yet that dead body is called life or foul; to note that it shall live again, and that the foul shall return unto it: The mystery of the Refurrection from death was implied in the name of the dead. We find also that the Heathens called a dead body a foul; possibly from some glimpse of the Resurrection. We lay up a soul in the grave, faith the Poet, Animamque sepulchro condimus.

But how is this work put into Satans hand, The faving of his life? What is Satan become a Saviour? what falvation can we expect from him, whose name is Apollyon, and Abaddon, Rev. 9.11. both which signifie a destroyer? Shall we send to the Wolf to save the sheep? or to the Vulture to save the Dove? Destru-

Virg.Æ 1.3.

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Gion is the delight of Satan, and it is his way, as he hath no hope to be faved himself eternally, so no will to save others tempo-

rally.

Servat ani. mam quia eam non perdit. DIES.

Observe then, That here to save life, notes onely a sparing from death; not a delivering from destruction, but a forbearing to deftroy. Satan faved his life negatively, that is, he did not take it away: he cannot fave politively, or restore that which was ready to perish; he doth not save as a deliverer, but as a murtherer, who would kill his brother, but cannot. He faves not for want of will, but for want of power: when he is forced to spare, his nature is to devour. This devouring Lyon hunts for the precious life, even when God faith, Save bis life.

It may be questioned here, Why Satan (for that is implyed) defired so to destroy the Life of Fob? God would never have limited and chained him up, but that Satan had a mind to fuck his

bloud, or affict him unto death.

These two reasons may be given, why Satan would have his

life.

The one might be this, Because it was a thing doubtful with him (though he bragged much of it) whether he should attaine his end or no, to make Job curse God, when therefore he saw he could not overcome his spiritual life, it would have been some revenge to him to destroy his natural life. As some wicked ones his agents, when by all their threats or flatteries they cannot make a man fin, which is to destroy his spiritual life, their revenge breaks forth against his natural life, todestroy that; This is the method of perfecution, first to attempt the death of the soul, by drawing or terrifying unto fin, and if they fail of that, then death

is inflicted on the body.

Or again in the feeond place, he being doubtful in himfelf (though he made no doubt in words) whether his plot would be fuccelsful, to make Job curse God; he (I say) doubting this defigne might not draw him to fin, resolved to take away his life; that so fob might never have told tales of his Victory, or have reported his conquest to the World. At least by his death he might obscure the business, and bury it with some slander: saying that Fob died with discontent and grief, that he blasphemed God when he died, that he wished for death, and could not hold out any longer. Much like that device of some Jesuits, who have blown it abroad, that our most zealous opposers of Romish errours,

whom

whom they could never move, either by writing or disputing, while they lived, have yet recanted all when they died. Wherefore lest Satan should have drawn a curtain over the glory of Fobs victory, by aspersing him after his death, the Lord saith, Save bis life, Job shall survive his troubles, that matters may come to light, and a true report be made and left upon record both of thy implacable malice, and enmity, and of his invincible patience and fincerity.

And this may lead us yet further to confider; why God was fo

careful of that precious part, his life.

For some may fay,

Had it not been glory to God and honour to Job, (like that of Martyrdome) if he had died under the hand of Satan, holding falt his own integrity, bleffing God even unto death?

I grant this, but yet God knew that the faving of his life would be more advantagious both to himself, and his fob, for those ends:

wherefore he faith, Save bis life, destroy him not.

First thus, God intended to make Job a Monument of mercy, as well as a Monument of Suffering, he intended to set him up to all the world as one, in whom they might behold the goodness of God in raising up, mixt with his wisdome in casting down; that men might learn hope from Job, as well as patience from Job. Therefore saith God, Save his Life. I have somewhat else to do with him; I will raise him up again, and in him an everlasting Monument both of his patience in suffering, and of my own power in restoring. Indeed if he had died in the constitt, & left his bones in the field, he had been a wonderful example of constancy : but he had not been such an example of mercy, if his life had not been saved.

There may be this in it too, Save his life, faith God, I will have him preserved in this combate, his courage and carriage in it is my delight. God loveth to see his people holding out, tugging and continuing in fuch affaults and temptations. If any thing in the Spellom di world gives delight to God, this is the thing that delighteth him. magnos viros The Heathen thought this the sport of their Gods; Seneca in his aliqua collu-Book of Providence, speaking of Cato, and other gallant Romane Hantes. Ecce spirits, saith, the gods delighted to look upon them in their conflicts spetaculum, ad with fortune. To see them wrastle with some great calamity, with quod respiciat some great danger, was such a spectacle as would draw off Jupiter operisuo intenfrom his greatest business. It is a most certain truth, that the most nec de Cat. c. true God doth love and delight to see his children wrestling with 2 de Prov.

Gen. 22.14.

·fome great calamity to fee a poor man, man who is but flesh and bloud, wrestling with principalities and powers, with the Devil and powers of darkness; this is a fight God himself (as we may fo speak) rejoyceth in. When Abraham had finished that great combate about facrificing his sonne, he calleth the place Jehovahjireb, the Lord will see, or the Lord doth see, the Lord doth behold as if that had been a fight which God himfelf came down to look As when some great man or strange show passeth by, we go out to fee it; fo God cometh down upon mount Moriab to fee a fight: and what was it? To see Abraham in that great temptation affaulted and overcoming. Here was a spectacle for the great Jebovah, and therefore he calls the place Jebovah-jireh, the Lord hath feen. I doubt not but this place also of Jobs trial, might have borne the same name. As the Lord will be seen in the mount of our afflictions to provide for us, so he will see us in the mount of our afflictions, to please himself. The Psalmist describeth God looking down from heaven upon the children of men, to see if there were any that did understand, that did seek God, Psal. 53.2. Surely then if any do seek God, much more if they suffer from him, or for him in a holy manner, he will look down from Heaven to fee them.

Thirdly, I will note that as another ground why God would have his life spared, because he had much use of him, when he was in that condition, full of fores and scabs. A godly man is never in such an estate but God hath some use of his life . Therefore saith God, Save bis life, though he be full of Sores, or rather from the crown of the head to the fole of the foot one continued fore: though he be a most lamentable creature, and cannot wag hand or foot in any service of man, yet spare his life, for he may thus stand me in great stead, and do me more service then many thousands, who (as we speak) are sound wind and limbe, and have not one blemish upon the whole body. A godly person is ever useful to God; though he cannot stir a limb, yet his life may be useful to God: whereas a wicked man though firong and healthy, though furnisht with outward comforts and accommodations, is altogether unferviceable; he will not do God a stroak of work, though he have received great pay and wages afore-hand. A godly man will serve God in and by his poverty, in and by his fickness, when difeafed, when diffressed, when nothing is to be feen upon him but scabs and boils. Grace will work through all the defects and decayes of nature. And when the life of nature can scarce move one member of the outward man upon the earth, the life of grace moves all the members of the inward man toward Heaven, Though the outward man perish, yet the inward min is renewed day

by day, 2 Cor.4.16.

Lastly, God saved his life, as a punishment and vexation upon Satan. The Talmudists are vouched to affirme that it was not so grievous to Job to be afflicted in his body, as it was to Satan when God restrained him from destroying his life. As if a man should be permitted to crack the glasse, but he must not spill the wine. That his life must be kept whole in him, was Satans wound. It is a torture to malice not to do the utmost mischief. So much for the clearing of these words, Behold, it is in thine hand, but save his life.

From the Lords grant observe first, That God doth oftentimes give up the bodies of his faithful servants to be abused and tormented by Satan and his instruments. He is in thy hand, thou mayest do with him what thou wilt, on this side death. Touch his sless and his bone, or touch his sless to the bone, strike as hard, wound as deep as thou canst. It is said, Revel.2.10. that Satan should cast some of them, that is, of the servants of God, in prison. God gave up their bodies to Irons, and Fetters, to the stroaks and shackles: He permits those bodies which are Temples of the holy Ghost, to

be thrust into dungeons and the chambers of death.

Therefore do not think it strange to see the bodies of the children of God put into cruel and bloudy hands: though they are veffels of honour and Temples of the holy Ghoft, yet God may give up those bodies to be defiled, and polluted with the outrages of the most abominable wretches; consider what the Apostle speaks of the Jewish Martyrs, Heb. 11. How were their bodies abused and mangled? They were stoned, they were sawn asunder, they were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy: Their bodies had not a house to dwell in, nor garments to put on, in whose soules God himself dwelt, and had put upon them the garment of Salvation. Who is able to expresse, yea to conceive, what strange inventions or cruelties have been brought into the world to vex and torment the bodies of the Saints? The Stories of the Primitive times are full: but the Fathers of the Romish inquisition have exceeded them all. Satan here invents a strange disease as an

engine

Secondly, he is in thine hand, but save his life, saith God. The

matter wherein Satan is limited is life; then note,

That life and death are in the band of God. It is truth, that all we have is in the hand of God; but God keeps our life in his hand last of all, and he hath that in his hand in a special manner. So Davidexpresses it, Thou holdest my soule in life; though the soule continue, life may not continue; there is the foul, when there is not life; life is that which is the union of foul and body; Thou boldest my soul in life, that is, thou holdest soul and body together. So Daniel describes God to Belshazzar, Dan. 5.23. The God in whose band thy breath is, and whose are all thy wayes, hast thou not glorified. The breath of Princes is in the hand of God; and the same hand holds the breath of the meanest Subject; This may be matter of comfort to us in fuch times as these are; times of danger, and times of death; when the hand of man is lifted up to take thy life, remember thy life is held in the hand of God. And as God faid here to Satan, afflict the body of 70b, but fave his life; so God faith Mill to bloudy wretches, who are as the limbs of Satan, The bodies of such and such are in your hands, the estates of such and such are in your hands, but fave their lives. The life of a man is never at the mercy of a creature; though it be a common speech of men, when they have a man under them, Now I have you at my mercy; though some brag as Laban did to Facob, It is in the power of my hand to do you burt; yet God often checks them (as he did Laban) from so much as speaking hurt, Gen. 31.29. But the God of your Fathers Spake unto me yester-night, saying, Take thou beed, that thou speak not to Jacob either good or bad. Creatures though full of love cannot speak good, and though full of malice they cannot speak bad, if God forbid: then much less can they do us hurt, and least of all hurt our lives, if God with-hold. David triumphs in his interest in fuch a God, Pfal. 68.20. Our God is the God of Salvation (that is, of deliverance, of outward deliverance (for that is especially there meant) and to God the Lord belong the iffues from death, or the goings out from death, that is, God hath all wayes that lead out from death in his own keeping, he keepeth the key of the door, that lets us out from death; when a man is in the valley of the shadow

Pfal-66.9.

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of death, where shall he issue out? where shall he have a passage? No where, faith man, he shall not escape; but God keepeth all the paffages; when men think they have shut us up in the jawes of death, he can open them, and deliver us. To him belong the iffues from death; It is an allusion to one that keepeth a passage or a door : And God is a faithful keeper, and a friendly keeper, who will open the door for the escape of his people, when they cry unto him. It is exprest so in Pfal. 141.7. Our bones are scattered at the graves mouth: as when one cutteth or cleaveth wood upon the earth; that is, we are even ready to die, to be put into the grave. What then? But mine eyes are upon thee, O God the Lord: in thee is my trust, leave not my soul destitute. Keep me from the Snare which they have laid for me. Let the wicked fall into their own nets: whilft I withall escape, that is, make me a way to escape; As if he should say, Thou hast the key of the gate, by which we may issue out from death: Lord, I look that thou shouldest now open it for me.

Let it comfort us, that God hath our lives, and the issues from death in his own hand: when Satan thought he had Job fast enough lockt up in the valley of the shadow of death, God kept

him fafe, he opened a door and let him out.

Thirdly note, that as God hath life in his hand in a special manner, so he takes special care of the lives of his people. Save his life (saith God) I will look to that: Pfal. 116. 15. Precious in the fight of the Lord is the death of his Saints; Precious is their death; not that death it self is precious, a privation hath no preciousness in it: but their life is precious, therefore he will have a great price for their death; God puts off the life of a Saint at a dear rate. Wo unto those who violently and unjustly take away that which is so precious in the esteem of God; at one time or other he will make them pay dear for such Jewels.

Fourthly observe, It is mercy to have our lives, though we lose all things else. You see here God saith concerning Job, Save his life, I have given thee his estate, thou hast spoiled that; now I will leave his body in thine hand, wound that, afflict that, but save his life. Here was mercy. Therefore it was a special promise and priviledge made and granted to some in times of great publick sufferings and common calamities, as to Ebedmelech the Ethiopian, Fer. 39. 18. and to Baruch the Scribe, Fer. 45. 5. That their lives should be given to them for a prey; as if God had said, It is no or-

dinary favour in times of common danger to have your lives for a prey; you complaine for this loss and that loss, and you have cause too, but think withall that you have your lives. And why is it said, that they should have their lives for a prey? A prey you know properly is that which we take out of the hand of an enemie, that which was in his possession; the lives of these persons were said to be given to them for a prey in those perilous times, because God by his care and providence did (as it were) fetch back their lives from the hand of the enemie: their lives in natural reason were in their enemies hands, but God undertakes to fetch them back, and recover them out of their hands, and so they were promised to have their lives for a prey; and they are to bless God in this behalf, whatsoever afflictions and troubles are upon them, that yet they have their lives.

Laftly, we may hence raise our meditations to consider the wonderful love of God to us in Christ: when God sent Christ into the world to fave finners, he put him into the hands of Satan. and his instruments; yet he doth not say (as here) to Satan, Save bis life; Afflict him as thou wilt, perfecute him in his cradle, despife him, flander him, revile him, accuse him, crown his head with thornes, scourge him, buffet him, spit in his face, &c. but save bis life; No, this bound is not fet to the malice of Satan or the rage of men, God gives them leave to take life and all. Concerning his servant 70b, God said to Satan, Spare bis life; but when he sendeth his Son, he gives no order to have him spared, but gives his cruel enemies full scope. How wonderful is the love of God, who for our fakes was so expensive of his Sons life; when as he thus spared the life of a fervant? If Satan had been chained up from taking the life of Christ, he had been at liberty to triumph over our lives, to all eternity. We had all died, if God had faid to Satan concerning Christ, Save bis life.

Thus we see the commission of Satan against Job, and the limitation of it. Satan was not tied up so short as he was in the former. Chapter, and yet still he is tied. There he might meddle with Jobs estate, but not with his body; here he may meddle with his body, but not with his life: Though God lengthen Satans chain, yet he never let Satan loose; though he be at more liberty then before, yet he is in custody; there is a But of restriction upon him still. It is our comfort that though Satan (as Philosophers speak of liquids,

water, and the like) cannot keep himfelf in his own bounds, yet he is eafily kept in bounds by the word and power of God.

Vers. 7. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of the foot unto his

Vers. 8. And he took him a potsheard to scrape himself withall, and be fate down among the Ashes.

So Satan went forth from the presence of the Lord.] He is presently upon execution, as foon as he had his commission. We have explained these words in the former Chapter.

See then what he doth. He smote Job with sore boiles from the

fole of his foot unto his crown.

He smote Fob, saith the Text. In the former afflictions Satan had instruments to work by : He stirred up the Caldeans and Sabeans: he moved the fire and the wind into a conspiracy against Fob. Here he (that he might be fure it should be done fully)doth it himself.

He smote Fob.] When the Devil smiteth, he smiteth thorowly, he smiteth home. When Angels strike, they strike to purpose. It is faid Act. 12. that an Angel of the Lord smote Herod, and he was eaten of wormes, and gave up the ghost. Spirits have mighty power.

He smote fob; why, he did not demand to smite fob, he did but defire to have him Toucht: you heard before somewhat of that. Satan moves that his flesh and his bone might be only touched; now his motion being granted, it is faid be smote bim. There are two things in this smiting:

First, It notes suddenness : he did not afflict him by a disease that grew upon him by degrees, as you know boiles and fores ordinarily are long a gathering, breeding in and breaking out of the

flesh; but he was all over full of these boyles in an instant.

Secondly, Smiting intimates the vehemency of it, a killing stroak, a deaths wound; the Hebrew word signifieth to strike to death. So here was a sudden stroak, and a vehement stroak. It must needs at once wound both his mind and his body, on a sud-cidit, perdidit. den, in a moment, to be filled with fores, and covered with a scab; he faw no cause, he had no prognosticks which might induce a suspition that his body was in such a distemper; and so it look'd the more like an immediate stroake from an offended God. Every

De homine, oc-

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word

Verf. 7.

word hath its weight and emphasis to add weight and anguish to this affliction.

It may here be questioned, how Satan can be said to smite? And the same doubt ariseth about this action of good Angels; one of which, as executioner of Gods wrath, sinote of the Assyrians in one night an hundred and fourscore and five thousand, IJa.37.36. and

another smote Herod, Acts 12.

I answer, how Angels smite is a secret that we cannot express, nor fully comprehend. For this and the like expressions of smiting, are futed to the nature of the Patient, not of the Agent, man being a material substance, is susceptive or capable of smiting, or of a stroak: But an Angel being an immaterial substance, cannot smite properly, and he is therefore only faid to finite a man, because we cannot lignifie an effect or impression upon a body, but by such a word. We know that in the plague, or other diseases, when they are immediately inflicted by Angels, man receives a stroak, and therefore is faid to be smitten. But how the Angel gives that stroak or smites, is not known. Man may feel himself smitten by an Angel, but how the Angel smites he cannot understand. This word is fitted to the recipient, not to the efficient cause of the disease, or plague, or death.

UTE Vicus ortum ex calore, live igne inflammans corpris. Schind. Vox Hebraa Significat scabiquali est Elephantiasis.

Watab inloc.

He smote bim with boyles. The Hebrew word fignifieth an ulcer, a burning or an inflaming ulcer, an ulcer that cometh from extream heat, or is extream hot. Satan did (as it were) kindle a fire in the bowels of 70b, inflamed his blood, and heated the humours of his body, from whence these boiles, these ulcers, these fores did arise. The Grammarians express it sometime more generally, a filthy em jædiffmam, scab; sometime more particularly, an ulcer, a boile, sometime a leprofie, it is indeed any foul difease breaking out upon the body.

The fame word is used, Exod. 9. 10. where it is said, that God smote the Egyptians and the Magicians with boyles. It was one of the plagues of Egypt that was inflicted upon Fob; We need fay no more of it then that, to shew that it was a grievous plague, a most painful fore; for it is added in that place of Exodus, that the Magi-

cians could not stand before Moses because of the boiles.

כשחינ דע Wicere pellimo.

Again, it is not only a smiting, and smiting with a boile, but there is an Epithite added, he smote him with fore boiles, with an evil boile: among evils, some worse, these were the worst kind of boiles. There are many forts of boiles, some are not so bad as others, though all are bad enough. Now lest any should think tobs Jobs boiles were not the most painful and malignant, a word is joyned to express it to the height: in the kind they were boyless and (intensive or) in the degree, they were the worst and most tor-

menting boiles.

Further in the fourth place, we know it is painful for a man to have one boyle, especially an angry burning one, a boyle of the worst fort; but it is subjoyned, he was smitten with boyles, from the sole of his foot unto his crown. To be all over boyles, and to be all over-run with the most painful kind of boyles, what a vehement pain must this be? From the sole of his foot unto his crown, there is the extent of this stroke. Intensive, it was the worst kind of boyle,

and Extensive, it was all over his body; no part free.

From the Sole of his foot to the crown. It is usual in Scripture thus to fignifie the whole body. As Deut. 28.35. The Lord shall smite thee in the knees and in the leggs, with a fore botch that cannot be bealed, from the fole of the foot to the top of the head, or to the crown. And Ifa. 1.6. when the Prophet would express what a general blow the body politick had received from the hand of God by his judgments, (fo it is there to be understood) he saith there were wounds and bruises, and putrifying sores, from the sole of the foot even unto the head. That is, the whole body politick, the whole State had at one time or other, or all at one time received wounds and blows, and stroaks from the hand of God. The extreams, comprehend all the parts. That which extends from one extream, or utmost part, to another, is extended through all; from East to West, is all the world over; and from head to foot, is all the body over. So then, Satan smote him from the sole of his foot unto his crown, is, He smote his whole body.

All paines and distempers were gathered into this one malady, and all the parts of his body were smitten, as if they had been but one member: only his tongue was untoucht, as is commonly observed, That it might be free to blaspheme God, who had thus polluted the beauty and comliness of his body, who had thus im-

bittered the comforts of his foul.

Job being thus smitten, would surely look out for help. Though it be exceeding sinful (with Asa diseased in his seet) to seek to The Physitians, and not the Lord, yet it is our duty to seek to the Lord and the Physitian; To trust in means is to neglect God; 2 Chro. 16.12. to neglect means is to tempt God. Doubtless, holy and wise Job walkt in a path between these two; He neither trusted nor neglected

Chap. 2.

Hof. 5. 13.

Opprobrium medicorum. lected means, but used them; yet alasse it was with Job, as it is said in the Prophet concerning Ephraim and Judah, That when Ephraimsaw his sickness, and Judah saw his wound; Then went Ephraim to the Assyrian, and sent to King Jareb: Yet could be not heal you, nor cure you of your wound. Though Job (as they in their civil tickness) seeing his sickness and his wound; had sent to this and that Physitian; their answers would have been, we cannot heal you nor cure you of your wound. His disease was of the nature of those which are called The Physitians reproach: They could not discover any natural cause of it, and therefore they could not prescribe any artificial cure of it. Physitians of greatest value, in Jobs case, were Physitians of no value. And therefore to shew that either all had in vain attempted to cure him, or that none durst undertake the cure, the Text saith, That he took a potsheard to scrape himself withall, and

he sat down among the ashes.

These words are a further aggravation of Jobs affliction. When he is in this manner smitten, sinitten with boyles, smitten with the worst of boyles, smitten with boyles all over, from the sole of bis feet unto bis crown : Surely a man in this pickle had need to have some good tendance and looking to; suppose the Physitians and Chyrurgions could not cure him, yet they might ease him, if they had ply'd him with Fomentations and suppling Oyles, if they had bound up his fores with fine linnen to mitigate and mollifie them. If fuch applications and attendance had not been a refreshing to him, yet they would have been a respect to him; if they had not been an allay to his pain, yet they would have been an honour to his person. But (as this 8th verf. shews us) when the man was thus nothing but fores, he had then nothing to help him : He might fay (as David afterwards in a fad condition, Pfal. 142. 4.) I looked on my right band, and behold, but there was no man that would know me, refuge failed, or perished from me, no man cared for my foul. When thus, Lover and Friend, Physitian, and Chyrurgion, Wife and Servant were far from him; at least in duty and affection; then he is forced to be both Patient and Physitian, sick and nurse, He took him a pot-sheard to scrape himself withall. Poor man! He who was lately in health, and the greatest man in the East, being now fick, hath nothing left him but a piece of a broken pitcher.

There are four aggravations of his affliction in this.

The first is this, that he could get none to dress him, he was

fain to do it himself saith the Text : Neither Wife, nor Servants,

nor Friends would meddle with him. A hard case!

Then secondly, consider what a toole he had to do it with. He was left to be his own Chyrurgion, and his dressing instrument was a possheard. The word signifies, sometimes a whole earthen pot, sometimes a broken piece of it, a sheard, as we call it. Here is no mention of sine linnen and salves to heal, or of oyl to supple these sores; only a hard pot-sheard is the toole, and scraping is all the

Surgery. A hard case!

Thirdly, This intimates either that his body was so loathsome by reason of the disease, that he was loath to touch himself with his hands: As we say proverbially in our Language concerning a deformed or filthy creature; A man would scarce touch such an one with a pair of Tongs. So, as if Job had so abhorred himself that he was loath to touch himself with his bare hands, he must take somewhat, and for want of a better, a pot-sheard, to scrape himself: He had not the heart (as it were) to touch himself, his disease was so foul, that (as we say) it turn'd his stomack. This some give as a reason why he took a pot-sheard, his body was so filthy that he was loath to touch it with his hands.

Or as others give the reason, his boyles and sores did so overspread and envenome his hands to the very nailes, that it was a
pain for him to touch himself: his singers were fore, that he
had scarce any use of them; this constrains him to make a poor
shift, even to take a pot-sheard to scrape bimself withall. What a la-

mentable case was this!

Fourthly, There follows yet a further aggravation of his affliction, If a man be fick and full of fores, yet if he can get an easie bed or some soft place to lie upon, it is a great comfort. You know how men will remove from bed to bed, from place to place, when they are distempered and in pain. But see where Fob lies, he hath no down-bed nor soft pillows, neither couch nor chair to sit in, but

He fat down among the ashes.

There are two expositions concerning this; For his sitting in the Ashes, may be taken as a voluntary act, or as a necessary act. Some take it as a voluntary act of Job, and that he did it elective, when he was in that condition, he went out and chose to sit among the Ashes; And so his sitting among the Ashes was a note of his humi-

humiliation and abasement; As often in Scripture, to sit down

in ashes, is as much as to repent and humble our selves deeply before God, to lie in the very dust; as it is exprest of Job, (Chap. 42. 6.) when he had seen God, I abborred my self, saith he, and I repent in dust and ashes; Alluding to that custome of sitting in ashes when they did repent. So you find in that solemn humiliation of the Ninivites, Jon. 3. 6. that when word came to the King of Ninivie (namely, that Fonab had prophefied the ruine of the City within forty days) be rose from his Throne, and he layed his robe from bim, and covered bimself with sack-cloth, and sate in ashes. Christ upbraiding Chorazin and Bethfaida, tells them, that if the mighty works which were done in them had been done in Tyre and Sidon, they had repented long ago in Sack-cloth and ashes, Mat. 11.22. In great mournings, the Heathen used to fit in, or sprinkle themselves with ashes. As Homer reports of Ulysses after a Ship-wrack, and of others, whom Drusius hath observed on this Text, Isa. 61. 3. the promise is, that God will give beauty for ashes, that is, they that humble themselves and lie in ashes, shall have a happy and comfortable restauration. So that this act of Fob might be voluntary, and a gesture of repentance, sitting down among the ashes, to hum-

हर्रभाग जा है प्रत हर्रभाग के प्रत

The Papists are superstitiously ceremonious in this point at this day: Annually observing a day which they affect to call Ashwednesday, on which they sprinkle themselves with ashes, as a preparatory to their former Lenton Repentance. But we have not so learned Christ.

Secondly, We may take it for a necessitated act, that he was forced to this, to go and sit among the ashes (or, as most from the Septuagint translate it, to sit down upon a dung-hill) and that in

two respects.

ble and abase himself before God.

First, in regard of his poverty and want, as if he were so berest and destitute of all outward things, that he had not a house to put his head in, nor any other conveniencies to make use of, but was constrained to go out, and sit upon the dung-hill or amongst the ashes.

Secondly, others rather conceive, that the necessity did arise from the contagion and loathsomness of his disease, so that he was forced to go out of doors, he filled the house with such a noisome smell.

Or he was forced to go out as a Leper, concerning whom the

Law was afterwards, you know that they should be put ou t of the Camp or City; and it was a Law grounded upon reason, and the Levit, 13. 14. common light of nature, though it had a spiritual signification, as 45. given to thel Jews. The Septuagint fay expresly, he fat upon the dung-hill without the City, as Lepers were wont to be, according enims nampito the Law of Moses; and as we see executed in that case of Uzziah as ega mis mbthe King, being a Leper be dwelt in a bouse by bimself alone, and hews, Sept.

was cut off from the house of the Lord, 2 Chron. 26. 21.

But that Fob fate either without the City, or upon a dunghill is only a conjecture, and befides the Text. Which way foever we take it, it is a great aggravation of Jobs forrowes. Take it for a necessitated sitting in the ashes abroad, it infers, that either he was so poor as that he had not a house to be in; or that his disease was so contagious that he could not be endured in the house, Or take it for a voluntary act, that he did choose to fit in allies, it was an aggravation of his affliction; for then it notes that he was in the lowest, in the saddest condition that can be imagined : sitting in ashes, being an embleme of extream forrow, and never used but in times of greatest calamity, publick or personal.

So that here every circumstance is an aggravation of Fob's affli-Gion. He was smitten by Satan, and he smote hard enough : he smote, and be smote bim with boyles, he smote him with the most malignant kind of boyles; he smote him with such boyles all over, from the fole of his feet to his crown; and when he was in this condition, he had no Nurse, no Chyrurgian, no Physitian to help him, he was forced to take a pot-sheard to scrape himself:he had no foft bed prepared to lye on, nor (as many have thought) house to be in, but out of the City, or out of his house he must, and among the athes, upon the dunghill. Lo there he fits. What one faid of an exact History of a great Prince, that furedly it was writ- Zenophon. Cyr. ten rather in theory as a pattern or picture of a Princ, then ac- ad Principis ! cording to the truth of a History; so we may say of this descripti- effigiem quan on of fob's troubles: That furely it was written rather as a studi- Historia fidem. ed pattern of mans sufferings, then as an accomplisht History of the sufferings of any man: yea, who almost can goe so far in imagination, as Job went in real passion? But we will pass from the description of his forrow to some Observations upon them.

First, Here we see, that Satan, if he be permitted, hath a power fuddenly to afflict the body with difeafes; and that is a power far transcending all the power that is in man. Man is able to

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wound

wound the body of his brother with a material instrument, but all the Tyrants in the world cannot smite the body with a disease, or command a man into lickness; though God should fay to them as here to Satan, I give you leave, yet they must leave that to Satan: whose help is somteime begg'd by envious wretches, who would kill their brethren without a Sword, and vex them unfeen. Man must have a weapon to smite, but Satan can smite and kill without a weapon, if God fay the word. Man can spill the blood, but Satan can poylon the blood : He can infect the humours, and taint the spirits more subtilly, more speedily, then the most skilfull Poyloner in Rome. We shewed before how suddenly Satan can raife commotions in the ayre, stormes and tempests there; he can do the like in our bodies: for fuch are diseases. in the body as storms and tempests in the ayr. Storms make (as it were) a confusion among the Elements, and are the diffemper of nature: difeafes make a confusion among the humours, and differnper the constitution and spirits of the body. It is said of the woman in Luk. 13. 16. that Satan had bound her 28 years; Observe in that, the power Satan had over the body, if God give him liberty to exercise it; as cruel men can bind in chaines, and cast the body into prison for many years, so Satan can bind the body with a spirit of infirmity as with a chain.

Secondly, observe this, That health and strength of body are a very great blessing: You see Satan desires to try Job by taking away this blessing last, and he thought this would make Job curse God: you may see the value of it by his desire to destroy it. Health is the Prince of earthly blessings. We say, he lives miserable that lives by medicines, who to uphold nature is in the continual use of Art. How miserable then doth he live, whom Art and medicines cannot restore to health, who is diseased beyond the help of

Physick.

I might mind you likewise from this, to remember what fraile bodies we live in, even such, as have in them the seeds of all diseases. Sin indeed is the seed of sickness and of death. And hence it is that if the humours of the body be a little stirr'd, they quickly turn to a disease: and this house of clay is ready to dissolve and fall. What is the strength of the body, that we should trust it? or the beauty of the body, that we should be proud of it? We see in Job how quickly the strength of it is turned into weakness, and the beauty of it into blackness. All flesh is grass, and all the goodli-

goodliness thereof is as the flower of the field, the grass withereth, and the flower fadeth, Isa. 40. 6.

And here likewise note this, you that enjoy health of body, whose strength yet continues, and your selves are free from the bonds of any bodily infirmity: while you hear of one smitten with a differse from the crown of the head to the sole of the feet, consider what a mercy you have, who have no pain from the crown of the head to the sole of the feet, who have not an elving joynt nor

pain so much as in a singer. It is like that many of you can say you have this blessing, you do not know what pain in any one member means; look upon a man, that knew nothing but pain,

upon a man rhat had not one member free; and prize your bleffing. Such likewise who have pain and infirmities, in one or two, or more parts of the body, may fee in this spectacle cause to bless God, that they have any part free. To have but one or but a few fores, is mercy, sparing mercy, when we behold another nothing but a fore. Indeed when one member suffers (whether in the body natural or mistical) all the members suffer with it. But compatfion is not so heavy a burden, as passion is. And as the found members simpathize in forrow with those that are smitten, so they that are smirten sympathize in joy with those that are sound. The ease of one part mitigates the difease of another, and it is an abatement of our troubles to fee those whom we love in peace. Two are better then one (faith Solomon) for if one fall, the other may help him up; but if both fall, who shall help? And if every member fuffer, there is passion in all, but compassion in none; much less support or help.

Thirdly observe, Fob in this condition was left of all. Do not think it strange if you be brought into such straights, as to be left alone, when you have most need of assistance. Fob was a man friendless, Physitianless, wiscless, servantless, all forsook him. It is the comfort of the people of God, that they know how to be alone, and yet can never be alone: though they be left of all visible friends, yet they have an invisiable friend who will v sit them, stay with them by day, and watch with them by night, for he hath said, I will never leave thee, nor for sake thee. In the Greek there are two negatives to affirm this, that God will not leave his, Heb. 13. 5. And he that hath him alone, bath infinitely more then all the world in one. When friends and Physitians will not come near, when wife and children take their leave or stand a far off, when

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fervants

fervants hold their nofes, being not able to bear the stench and ill. favour that cometh from the body, yea when a man comes to be an abhorring to himself, yet at that time God delights, in him, Christ at that time imbraceth him, and takes him in his arms, and kiffeth him with the kiffes of his lips, which are better then wine, yea better then life. Job was never so near God, so in the bosome of God, as when no creature in the world would fo much as touch him; Job was never fo beautiful in the eyes ofGod, as when he had

nothing but boyles upon him.

Fourthly, I may present you with Job as he was upon his ashhill in want of all things; from thence be admonished, that the Children of God, his dearest servants, may come to uttermost outward extremities. When a man is among the ashes, then he is atthe lowest: What can a man be less then that? the Apostles were made as the filth of the world, as the off fcowring of all things, as Tweeping and offall which are cast out upon the dunghill; so was Job in the sense of many interpretors. They who are of most worth may be used as if they were worth nothing. Job was a pearl though upon a dunghil. They who were brought up in Scarlet embrace dunghills, saith feremy, in his Lamentation for Jerusalem, Ch. 4.5. We may fay, they who are brought up and cloathed in better then Scarlet, even in the robes of righteousness, and in the garments of Salvation, may yet be brought to embrace a dunghill. There is no judging by appearance; No man knowes love or batred by all that is before bem (or upon bim) Ecclef. 9.

Laffly, look upon Jobs fitting in the affies, as a voluntary act, and then observe, (which is of much concernment and use for us now in regard of the present condition we are in.) That as the afflicting hand of God doth increase upon a people, or upon a person, so ought the humiliation and repentance of that person or people to increase. When the hand of God was upon Job before, be rent bis manthe, be shaved his bead, these were acts of great humiliation; but now if ab having a nearer and a deeper affliction upon him, humbleth himself yet more. Then he fell upon the ground, but now he fitteth among the ashes. Greater afflictions call to greater humiliation. We ought not only to be humbled when God afflicteth, but to be humbled in a proportion to the affliction; as it is in regard of fin committed, great fins call for great forrow; and as it is in regard of mercies received, great mercies call for great praises: so great troubles call us to great humiliations; and still

the greater troubles are, the greater our humiliation ought to be. This is one way of accepting the punishment of our iniquities, and of improving present evils for our everlasting good. Consider

whether this be not the work of this day.

We have had the hand of God upon the Nation in leffer judgments heretofore, we have had warning peeces shot off among it us; but now we hear the report of murthering-peeces every day. Divers years God made war upon us with the fword of the Angel, by which thousands have fallen in our streets; but now God hath put a sword into the hands of men. The former sword was a fayour compared with this; those wounds a kiss, compared with this . Both David and experience refolve it thus. Many of our dear brethren are flain and fallen by the Sword, their blood hath been spilt like water, and their bones have been scattered as when one 2 Sam. 2 4. cleaveth or cutteth wood upon the earth. The spoiled cry to us for bread, the fick and wounded for help and healing. Many Towns have been plundered, many Matrons and Virgins have been ravished, many families have been scattered, many wives and children deprived of their husbands and parents, many parishes bereft of faithful Pastours, some of our dwellings turned to ashes; and is it not time for us, not only to rent our garments, but to fit in ashes?do not these things call us to eat ashes like bread, and mingle our drink with weeping ? Is it not time for us not only to write but to act a Lamentation, and to fay, For thefe things I weep, mine eye, mine eye runneth down with water ? There is one thing yet, which may and ought to be a Lamentation to us, beyond all our own fufferings, namely this, God is dishonoured, his name is blasphemed, his people are reproached. The enemies strike this Sword in their bones, a scornful enquiry, Where is now your God? Pfal. 42. 10. Should not tears be our meat day and night (as they were Davids) while they fay continually, Where is now your God? Pfal.42. 3. Our not fitting in the ashes for such things as these, will bring us unto ashes; and if we will not fit upon the dunghill of our fins in humiliation, our fins will bring us and our land unto a dunghill of desolation. In this day, as of old by his faithful Prophet (Ifa. 22. 12.) doth the Lord God of Hosts call to meeping, and to mourning, and to baldness, and to girding with sackcloath; And not onely to these, but to fobs posture of forrow, sitting in ashes; the voice of the rod calleth to this: the voice of the trum--pet heard daily in our freets, calls to this. We have cause to cry

out, as the Prophet Feremiab in his fourth Chap. v. 19. My bowels, my bowels, I am pained at the very heart, my heart maketh a noise in me, I cannot hold my peace, because thou bast heard: O my soul, the found of the trumpet, and the alarm of War. And because the found of the trumpet among us, like that on Mount Sinai, Exod. 19. 19. doth not only found long, but also lowder and lowder; it becomes us, not onely to continue our mourning and our crying unto God, but to cry lowder and lowder. If we increase not our humiliations, God will yet increase our judgments:if we will not sit in ashes, he will bring us to ashes, and punish us yet seven times more for our fins.

Wherefore receive the counsel of the Apostle Fames, in these your afflictions, be afflicted, and mourn and weep: let your laughter James 4.9,10. be turned to mourning, and your joy to beavines. Humble your selves in the fight of the Lord, and be shall lift you up. God lifts them up who cast themselves down; and if (in this sense) we be afflicted, we shall not be afflicted. Christ hath purchased Free Grace bestowes deliverance; and we receive it, when we return, repent, and beleive.

JOB, 2.9, 10.

Then said his wife unto him, Dost thou still retain thine integrity? Curse God and dye.

But be said unto ber, Thou speakest as one of the foolish women Speaketh: what? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

TE have already considered out of the former parts of the Chapter Jobs second affliction: first, in the occasion of it; fecondly, in the causes of it : and thirdly, in the manner of it; together with those aggravating circumstances which made his forrows out of measure forrowful. And now we must look upon that Jewel among the ashes, and consider what befell him there: These things make the fourth part of the Chapter, namely the consequents of his affliction.

These consequentes are three:

1. His Wives unfeemly and finful counfel, verf. 9.

2. His wife and holy reply, verf. 10.

3. His friends vifit to comfort him, verf. 11,12,13.

Then bis said Wife unto bim, Oc.

There are two questions raised concerning Job's Wife.

r. Who the was?

2. How it came to pass that she was spared, when all his out-

ward comforts were removed?

For the first, in a word. It is the opinion of many among the ancient Jews, that foblived in the time of facob the Patriark. And that he took to wife Dinah, Jacobs daughter; but I leave the Rabbins to prove that, if they can. Why the was spared in the time of fo general a calamity may bear some further inqui y. For seeing a wife is the chiefest of creature-comforts, and the very reason why God at the first did institute that relation, was that man might have a belp meet for bim: it may feem somewhat strange why Satan, going about to bring upon Job trouble in its perfection, should leave him that, which is the perfection of all outward comforts, a Gen. 2.20. wife. What were Job's Oxen, and Affes, and Sheep, and Camels to a wife? And what were his children to a wife? When Adam had not only fuch a number of Cattel, but all the Cattel and riches in the world in his possession, and under his dominion, God saw him defective till he provided him a wife, a wife was the complement of all. How then cometh it to pass, that when Satan would afflict fob to the uttermost, he leaves him his wife?

To clear this, before we come to examine, the words that the spake, the Jews which are the Authors of that afore-named opinion, that his wife was Dinab, tell us (to lengthen out the dream) that she was spared for Jacob her Fathers sake. It is a truth, that Children do often fare the better for holy Fore-fathers. It is no mean priviledge to be born of those that are in Covenant. As God visits the iniquity of the Father upon the Children unso the third and fourth generation of them that hate him, so he shews mercy to thousands of those that love him, &c. Exod. 20.5, 6. but in this place we have no stock to graft this truth upon, but a meer imagi-

nation. I passe on.

Secondly, some conceive that his wife was out of Satans commission, that he had nothing to do to meddle with her, she being comprecomprehended under that clause of exception in the first Chapter, vers. 12. All that be bath is in thy power, only upon himself put not forth thine band; his wife (they say) was a part of himself, according to that Gen. 2. 24. And they (viz. the husband and the wife) sh all be one fresh. So that Satan could not sinite her, but he must sinite Job too; therefore she was exempted, say they, and set

beyond the reach of Satans stroak.

Though this may have some shew of wit in it, and somewhat of reason too, referring unto the first part of fobs affliction; yet there is no shew of either in reference unto the second, where Satan had a Commission to afflict his body, his sless and his bone; for then she also (take it in the sense before) was comprehended under the Commission of Satan, being (though not as Eve from Adam, bone of his bone, and sless of his sless, yet) according to the Law of

marriage given to all, One flesh with him, Gen, 2.24.

Therefore in the third place, that which I conceive and agree with others in for the true reason why she was spared, is this, that the might be a further instrument of her husbands affliction. Satan meant to make use of her for his own purpose, to drive on the main defign: and whereas the should have been a help to her husband, Satan imployes her against her Husband: this was his aime, and therefore the was spared. Hence one of the Ancients calls her the strongest and fittest weapon, with which Satandid affault, the choifest Arrow in his Quiver, by which he wounded the foul and spirit of Fob. She that should have had her hands busied in the washing, suppling, curing, and healing of his wounds, smites him with her tongue, a piercing and poyfoned instrument. The rib was not smitten that it might smite the head. Another compares her to a Ladder, by which Satan hoped to scale this impregnable Tower, that death might creep in at the window of his ears, by hearing and confenting to her linful perswasions.

Greg. Moral.

Chryfostome.

Seeing then Satan spared Jobs wife, that she might be the in-strument of this additional affliction; which most conclude to be as

the sting of all his afflictions.

First note this, That Satans mercies have alwayes somewhat of cruelty in them. He spareth his wife, but it was that she might further vex the husband. His mercies are like the mercies of wicked men, Their fender mercies are cruel, that is, they are no mercies at all, Prov. 12.10. There is a punishing mercy, and there is a sparing cruelty among men. Such are Satans sparings ever

Plane nullæ. Jun in loc.

lined

lined with cruel and bloody intendments.

Secondly observe, That the greatest outward blessings may prove the greatest outward afflictions. A wife is made a cross, a snare. Our greatest danger may be from our helper; And that which was given for our good, may be to us an occasion of fall-

Satan can make use of our friends to do us hurt by. He tempteth not only by himself, but by creatures: And not only by creatures that are at a distance from us, but by those who are neerest in relation, and by those, most. He can make a servant, a child, a wife, instrumental for our ruine. In this sense, we may apply that Caveat of the Prophet, (Fer. 9. 4.) Take ye beed every one of his neighbour, and trust ye not in any Brother. That also of Micah, Trust ye not in a friend, put ye not considence in a guide : keep the Quisque etiam doors of thy mouth from her that lyeth in thy besom. Yea, take heed sibi caveat, no of thy own bosom; Satan draws a party from our selves, against diabali. our selves.

Thirdly observe, Satan is very subtil to make choice of such instruments as may do his work most effectually. Of all those that were about feb he could not have picked out any to have carried on his plot so powerfully, and with such probability of success. First, in regard of her nearness, she had opportunity to come unto him, and freedom to improve that opportunity. Saul knew what he did when he married his daughter to David: I will give bim ber (said Saul) that she may be a snare to bim, 1 Sam. 18.21. Politick marriages are usually made for temptation, not for comfort:

snares are tied fastest with a false lovers knot.

Secondly, the motion or perswasions of a wife, whether to good or evil, are very taking upon a husbands heart: We see it in the first wife that ever was, the by perswasions overcame Adam unto sin, the was the Devils agent for the undoing of her husband, and the world. Abab was very wicked, but he had a tempter in his bosome. But there was none like unto Ahab, who did fell himself to work I King 21. 25. wickedness, whom Jezabel his wife stirred up. Unparallel'd wickedness is ascribed to the provocations of a wife. When a Prince hath given up his affections, and his conscience, into the hands of a malicious, wanton woman, he will quickly fell himfelf to fuch wickedness as will be his own trouble, and entitle him (like King Abab) the troubler of the Kingdom.

Thirdly, Satan knew that a wound is deeper by how much the hand Nn

Verf. 9.

hand is nearer that strikes it. Afflictions press us most when they are from our friends. What, thou my Son? said Cafar in the Senate. What, thou my wife? is thy hand upon me in my own house, might Fob fay? The Prophet brings in one questioning, What are thefe wounds? And Christ answering, Those with which I was wounded in the house of my friends, Zech. 13.6. The height of enmity is thus exprest, A mans enemies shall be the men of his own house, Mic. 7. 6. This caused David to complain so bitterly, Pfal. 55. 12. It was not an enemy that had done this, but it was thou my friend, and my equal, and my companion: The friend wounded more then the Sword. So might Fob complain, it was not an enemy, it was not a Sabean, or a cruel Caldean that spake this, but it was thou my equal, my. friend, my companion; and which is more then all these, my wife,

my fecond felf.

I grant, that in one sense the wounds of a friend are precious: Precious are the wounds of a friend; but the kiffes of an enemy are deceitful. Precious are the wounds of a friend, when a friend doth wound with holy reproof; but when a friend wounds by finful counsel, or sollicitations unto fin, those are pernicious wounds. If that which is Light in us be turned into Darkness (as Christ speaks) how great is that darkness? So, if that which should be our comfort, be turned into our forrow, how great is our forrow? Therefore we see why Satan spared the wife, that she might be an Instrument, and a most effectual Instrument, either to prevail upon him, or to vex him in case he did not prevail. Doubtles fob did not feel so much smart, when Satan smote both flesh and bone, as now, when his flesh and bone smote him. Thus we see the cruelty of Satans mercy: He spared Jobs tongue, and he spared Jobs wife; he spared his tongue, that Job might have a member free for an instrument of sin, in curfing God; and he spared Jobs wife, that himfelf might have an Instrument to bid him sin, Curfe God and dye. This was her Counsel.

And his Wife Said unto him, Dost thou still retain thine integrity? Curse God and dye.

Her words confift of two parts:

1. A sharp and a scornful Exprobration.

2. A wicked and finful Direction.

Her scornful Exprobration, in these words: Dost thou still retain thine integrity?

Her finful Direction, in these words: Curse God and dye.

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Dost thou still retain thine integrity ?

Words quick and short. It is probable we have here only the Tantum narrat compendium, or brief of that discourse which passed between Job scriptura, qua and his wife. We have only the poyfon, and the Antidote, as a learn-

ed Expositor hints it upon this place.

The Septuagint have taken the boldness (if they be not falsified) to set down his wives speech at large, and joyn it in with the body of the Text, thus : A long time being spent, bis wife said unto him, How long wilt thou hold out, saying, Behold, I wait yet a little while expeding the hope of my Salvation? For consider, thy remembrance is blotted out from the Earth, even thy Sons, and thy daughters, the pains and travel of my womb, whom I have brought forth in vain. Thou thy self sittest here in the rottenness of worms, abiding all night in the open air. I poor hand-maid wander from place to place, from house to house, looking when the Sun will set, that I may take a little repose from the pains and sorrows which now oppress me; but utter thou some word against the Lord and dye. The Greek Authors comment upon these words, as upon the Text it self: But I shall wave them wholly. Neither shall I stay here in the explication of the words, according to our reading out of the Hebrew, because we have handled them at the third verse of this Chapter. In the testimony which God giveth concerning fob, where he speaks thus to Satan, Hast thou considered my servant Job, how that he is a perfect man, oc. and that he still holdeth fast his integrity? God spake it to the praise of Job, still he holdeth fast his integrity; his wife speaks it to his reproach, and upbraideth him with it, Dost thou still retain thine integrity? The words spoken by both are the same, but the sense and intent of the speakers is quite different. God speaks them in honour to Job; his wife speaks them in contempt of Fob, and therefore the forms them into a question, a cutting kind of speech, Dost thou still retain thine integrity? As if she should fay, What? art thou so sensless and so stupid, so mad and fottish, to go on in this course still? what hast thou got by it? where are thy earnings? what is the advantage of holiness? or what is the profit of integrity, that thou holdest and huggest it so fast? Dost thou still retain thine integrity? This I conceive is the sum of the question, it is an upbraiding, a reproaching queftion; and from that we may observe, First, Nn2

da viri antidotum continent.

Luke 16. 15.

First, That those things which commend us most to God, usually

render us most contemptible before the world.

Dost thou still retain thine integrity? She flighteth him, and scorneth him for this, whereas God highly commends him, speaks it to his praise. That which is highly esteemed amongst men, is abomination in the fight of the Lord: And that which the Lord effeems highly, man abominates.

Secondly this, It is the endeavour of Satan and his Instruments to perswade, that the profession of boliness is vain and unprofitable.

Satan hath taught wicked ones, and they (like forward Schollers fay it without book) fay it openly, It is a vain thing to serve the Lord; Satan would fain infuse this cursed principle into the hearts of Godsown people, and make them believe their faith is also vain. Dost thou still retain thine integrity? Come take a little counsel at the last, work like a wife man, wilt thou hold a thing thou canst get nothing by? Take it on my word, thou canst not thrive this way, thou canst make nothing of it, what dost thou mean to go on madding in such a course as this? Thou shalt never get bread by it to put in thy head, no nor water to wash thy hands; all thou getest by it will be a knock, a rod upon thy back, a dishonour upon thy name : And wilt thou still be so strait-lac'd, and hold fast thy integrity?

Thirdly, Observe further from Satans intendment in putting such words as these into the mouth of Jobs wife, That his great design is to take advantage from outward troubles, and ill successes, to discourage the hearts, and meaken the hands of Gods people in holy duties. That was his project, quite to discourage Fob, and from the ill fuccess he had in the service of God, to get him put off his Livery, and give over his service: It is the course that the world, instructed by Satan (as here Jobs wife was) still holdeth with the people of God. Their language is, why are you so precise, why so hot? &c. Do you not observe, you get nothing by your prayers? nothing by your fasting? nothing by your holiness? All that you have got you may put in your eyes, and see never the worse. Shew us some of your gains; what have you got? where are your deliverances? where are your victories? where is your Salvation? You have prayed till you are almost undone, you have fasted till all is almost lost, things are worse then they were; will you still go on in these duties of fasting and praying? of humbling and seeking, of waiting and believing? This is the language of Satan, this the Divinity

of Hell: And I shall answer it in one word, It is far better to dye praying, then to conquer blaspheming. Such doctrine may stop up a hypocrites mouth, and weaken his heart from duty: But it will more open the mouths, and enlarge the hearts of those who are fincere. Will the hypocrite always call upon God? Will be delight bimself in the Almighty? saith Job. No, he delights in God no longer, then God gives him worldly delights; nor calls upon God any longer, then sensible blessings are sent in unto him: If God stays his hand, he stops in duty; he quickly takes up Satans lesson, and will no longer hold his integrity. But Grace shews us wages in the work: a Godly man hath his fruit in holiness, and therefore though he receives no outward fruit, he still holds fast his integrity. But what would Fobs wife advise to him to do, in case he should let go the holiness of his life? That follows in the next words; having endeavoured to take him off from one course, she directs him to another.

Curse God and dye.

Here is the second part of her counsel, cursed counsel indeed: Curse God and dye. It is the same original word which we have opened before, and met with two or three times already. In the proper signification it noteth blessing, and so the word is by many Expositors rendred in this place, Bless God and dye; Mr. Broughton translates it so in one entire sentence, Dost thou still retain thine integrity, blessing God and dying? We must therefore examine both sides, that we may find out more fully the sense of these words.

Some take the words in a good sense, and some take them in an ill sense. Some take the words in a good sense, Bless God and dye; And others who translate, Bless God and dye, do yet expound it to

an ill sense.

First, Some make a good construction out of these words of Jobs wise, assirming that she gave her husband wholesom advice, and so they render the words, Bless God and dye, to this sense: What? dost thou still stand upon terms with God? wilt thou not humble thy self? shouldst thou not rather bless God? that is, pray unto God, humble thy self, and seek his sace; so to bless, signifies to pray, to make supplication. Thou sees in what a doleful condition thou art, therefore bless God, make thy humble prayer before God, and dye; that is, desire him to take thee out of this.

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this miserable world, to release thee of thy pain; beg that he would cut the thred of thy life, which (to appearance) is the only remedy of all thy troubles; death will be thy best friend: Thou mayst dye with more ease, then live as thou dost. Thy life is a continual death; it were better for thee to dye once, then to dye daily.

Mr. Beza is very strong in this opinion, excusing, yea acquitting Fobs wife, in making this motion to her husband. He grants indeed that she being deceived and over-wrought by Satan, did work firongly for him; yet denies, that either the counsel in it self, or in her intendment, was evil. He lays the whole matter thus: That the observing her husbands silence under the hand of God, in these great afflictions, suspected that he stood too much upon his own integrity, that he was too well opinionated, and conceited of his own worth; or that this proceeded from searedness of Conscience, and infenfibleness of Gods dealing, and his own condition; and therefore she adviseth him to consider, that surely God was very angry with him, to confider that God had brought all this evil upon him, to humble him; and should he now defend his own innocency? should he either be silent, and not acknowledge his sin, or stand upon terms with God in defence and justification of himfelf? Dost thou persevere in those high thoughts of thy felf? will not all this bring thy stomack down? What? will not thy uncircumcised heart be humbled ? Dost thou still retain thine integrity? dost thou still lean upon that broken reed, thy own integrity? Bless God; that is, confess thy fins, and acknowledge thy transgressions. (Indeed confessing of sin is the blessing of God: it is a giving glory to God, and our giving Glory to God is our bleffing of God: Fosh. 7. 19. Give glory to the Lord God of Ifrael, and make confession unto him.) Thus, bless God, that is, confess thy fin, and fo prepare thy felf to dye in a holy manner; feeing thou art past hope of life, address thy self piously for death. Thus he, and all upon these grounds: First, because he could not be perswaded that a wife, the governess of such a holy family as Fobs was, a wife, the companion of such a holy man as Fob was, should be so full of the Devil, so wicked to speak the Devils words with the Devils heart. And secondly, because Satan himself could not be so sensless as to believe or hope, that such desperate counsel could ever take upon Johs heart : and therefore he conceives that she advised him only, as any one would a dying friend,

Teipfum ad mortem functe obeundam comparato, Beza, or a malefactor condemned, and ready to be carried to execution, yet persisting in his fin, or unlamenting the wickedness which procur'd that sentence. Her error, saith he, was only this, that she judged him wicked, because he was thus smitten, and that he trusted upon his integrity, because he held it fast; whereas indeed Fob looked for no good, but out of the hand of Free-grace, and accounted his very Integrity but dung, to the Righteousness and Redemption of the promised Messiah.

But (with humble respect to so reverend an Author) there are two Reasons strong against this Exposition, in my apprehension, which I shall propose, and submit to the Readers judgment.

The first is this : It had been quite against Satans design, that Fobs wife should give her husband good counsel: For it had been To far from being an addition to Jobs affliction, that it had been a great abatement of it to hear his wife speak so holily, and administring such wholesome counsel in the substance of it, though mistaken in the application of it to him. And furely a heart so composed as Jobs was under all these pressures, would have shaped out fuch an Answer as this: My dear wife, I thank thee for thy care and counsel, thou hast a holy jealousie over me, that I am not in fuch a posture of spirit as becomes a dying man. Though there be an error in thy advice as applyed to me, yet I take it as an error of love, and thy reproof, though misplaced, is very acceptable and precious unto me.

But (which makes my second Reason) He reproves her for it, and tells her plainly, Thou speakest as one of the foolish women speaketh; whereas if that had been the meaning of her words, she Spake as one of the wise women; like a wise woman indeed. It is an act of wildom and of love, both to fuspect ill of another, when that suspition leads us only to advise him for his good. It is an excellent thing when jealouties are improved into faithful counfels. Surely then Job had never numbered her with the foolish women, if that speech of hers had imported only an humble preparation for

his approaching death.

In the fecond place, some who translate the words, bless God and dye, do yet expound them as very finful counsel; though the words found fair, yet the sense is made very foul. These understand them as an Irony, as if his wife, scoffing and jeering her husband, had faid ; Dost thou still retain thine integrity? bless God and dye; thou shalt have enough of thine integrity, take thy

fill

fill of bleffing of God; thou art all for bleffing God, and holding fast thy integrity; go on if thou wilt, and bless God still, and see what thou shalt get by it; thou shalt have no other reward then a wound, thou shalt receive no wages of this Master but death, bless God and dye; repeat that speech now, which you used under the first affliction; Repeat again that beloved maxime, with which you feem to be so much delighted, The Lord bath given, and the Lord bath taken away, bleffed be the Name of the Lord; you shall see it will not fright death away, or be any security from the grave : you thought when you spoke those words first, that they would have prevented a fecond trouble, and that God who faw you take the former storke so kindly at his hand, would not strike you again : But you see good words are no desence against blows: And if thou shouldst be so foolish to fly for refuge to the same submissive language, experience would quickly teach thee, that as before it could not protect thee from this fore disease, so now it would be no protection from the arrest of

death. Bless God and dye.

Some strengthen this sense from the form of speaking here used, which is imperative, Bless God and dye: She bids him do it, I, do it and spare not. Such expressions import a mixture of scorn, as Lam. 4. 21. Rejoyce and be glad, O daughter of Edom: Here is a grant, if not a command; a seeming direction, if not an injunction, to rejoyce and be glad: what is given as the occasion of this joy? The Cup also shall pass through unto thee; What cup? a cup of blood, a cup of trembling: And is this to be rejoye'd in? Surely in such joy the heart must be heavy, and the acting of such mirth is forrow; yet he bids her rejoyce: as if he had faid, Be as merry as you can, yet the cup shall pass through unto thee, thou shalt not escape. So Eccles. 11.9. Rejoyce O young man in thy youth, and let thine heart cheer thee, and walk in the wayes of thine respirare posses, heart, and in the sight of thine eyes, (do so) but know, that for all these things God will bring thee into judgment. Thus here, Bless God and dye; Go on I pray, take thy fill of bleffing God, blefs him as much and as long as thou wilt, yet I fee the Image of death in thy face, dye thou shalt. Mr. Broughton seems to encline to such a meaning in his Translation, Dost thou still retain thine integrity, bleffing God and dying; As if she had said, Wilt thou be such a fool to go on bleffing God and dying, bleffing God while he is killing thee, which was indeed Jobs wisdom, and his resolu-

Eia quæso! nunc cum vice Sit nomen Demini benedictum to postea moreve.

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tion a little after, Though he kill me, yet will I trust in him.

So far of those who translate the Text, bless God and dye, with that twofold Exposition upon it; I shall now consider what sense we are to make out of these words as we translate them, and as they are indeed most generally translated; Curfe-God and dye: This reading of the Text feems most answerable to Satans delign, which being to provoke Job to curse God, it was most proper to sute his wives spirit with such thoughts, and to put his own words into her mouth, Curfe God and dye: This thread is of the same spinning with the former, and carries Satans plot home upon his own principles; She speaks this adversaries mind as fully as he could himself, when The bids her Husband, Curfe God and dye.

But could Fob dye when he lifted, that the biddeth him Curfe

God and dye? What means this language?

Some interpret her meaning to be this, dye by thy own hand, destroy thy self; as Sons of Belial use to say, Go hang thy self, murder thy felf, make an end of thy felf: As God by these plagues is thy Judge, so be thou (to end the matter) thy own Executioner. Or as others, curse God, that so he may be provoked to take thee out of the world quickly. Or, Curse God and dye, ease thy heart somewhat, and give it vent by breaking out against God in blas- quan multin phemies, take this revenge upon him, and then let him do his worst: probris in deum

Curse God, though thou dye for it.

Laftly, Curfe God, That so the Magistrate taking notice of it, thou mayst be cut off by the Sword of Justice. We know blasphemers were sentenced to death without mercy by the Law of Moses, and it is not improbable that the light of Nature might carry those Nations to as high and severe a revenge against that highest sin. We know Socrates was adjudged to death by the Athenians (as their natural Divinity taught them) for an injurious or dishonorable speech concerning their Gods. I conceive her counsel, Curse God and dye, had some of these intendments in it; The best of them is bad enough, and so bad, that it renders this Objection against them all.

It is objected, that furely any of these carry too high a strain of wickedness for Jobs wife; surely she could not imagine, much less

have the boldness to offer such advice to her Husband.

I answer first in general, a good man may have a very bad Wife. A Husband cannot infuse Holiness, or make his Wife good: Marriage doth not change the heart; Marriage with Christ doth,

Neprices antimum exhales, corpellin dolors tuo jatufeceru.

but

but not marriage with a Christian, or the holiest man that ever li-

ved. Therefore that reason is not cogent.

Secondly, this speech, and a holy person, are not altogether inconfiftent : possibly Jobs Wife was a good woman, though actually the spake thus wickedly. Divers of the Jewish Doctors have an Opinion, that it was not Jobs Wife that spake, but the Devil in her likeness. I shall leave that among their other dreams. It is conjectured by others, (though it were not the Devil that spake, perfonating his Wife, yet) that it was the Devil speaking in or by the person of his Wife, as he spake in or by the Serpent, Gen. 3. Or as persons really possest of the Devil, who speak Satans words, and do Satans works, not their own. Some (I fay) carry it thus, that the was for that time not only acted, but actually poffest by the Devil, and so spake the Devils language: One of the Ancients is express to this purpose, Thefe are Devils words, not the womans words; which another illustrates by that in the third of Genefis, where it is faid, The Serpent said unto the woman, but it was the Devil that spake unto the woman by the Serpent; so here it is said, His wife spake unto him, but the truth is, it was the Devil spake unto him, in and by his wife. And if fo, put the Language into the worst Exposition given, or give a worse (if Truth will bear it) and it will be no wrong to fuch an Orator. I believe we cannot expound the words to a higher sense or strain of wickedness, then Satan could speak.

Chryloflome, Dixin ad eum uccor ejsus uccoren dixit dissiffe, sed were diaboius dixit, Sic namque of olimait. Dixit ferpens ad mulierem ; serpentem diwit diw. iffe, sed non serpens dixit, sed diabolus qui per serpentem locusus eft. Orig.

But we need not make Satan himself the speaker, and yet clear the matter toosthough we neither fay as the Jewith Doctors, that it was the Devil perionally, taking the shape of Jobs Wife; or as those Christian Fathers, that the Devil did actually possess her; yet we may fay (and fo falve the difficulty) that the was mightily o'verpowered, and acted by the temptation of Satan, to be an Inttrument of temptation, in this gross manner, against her Husband: Though the were not acted as the Serpent was, in whom Satan spake to Eve; yet we may well fay, she was acted as Eve, by whom Satan Spake to Adam: Eve Spake the Devils mind, being prevail'd upon by his temptation, to perswade her Husband to eat against the command of God; and Jobs wife overcome by a like temptation attempts the perswasion of her Husband to curse God.

For as it is possible for one that is good to fall into the groffest and most blasphemous temptation himself, so it is possible for one that is good to be made an Instrument of such Temptations unto

others.

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others. We may fee an inftance neer, if not fully reaching this affertion in the Apostle Peter, who hearing Christ foretelling his sufferings, takes him aside, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee, Mat. 16.22, 23. Peter acted Satans part, in this, against his Master, though unwitingly, yet fo wittily, fo to the life, that he got his name by it; Christ Said to Peter, Get thee behind me Satan : It was Peters tongue, but Satantun'd it. Isaac faid of his Son Facob in Esaus drefs, The bands are the hands of Elau, but the voice is the voyce of Jacob. Christ perceived here Satans counsel in Peters words, he saw the wicked spirit through the clothing of Peters flesh; and therefore rebukes the Organ, under the title of the chief Agent; Get thee bebind me Satan. Now as Peter, though a holy man, and full of good intentions to his Mafter, yet spake the Devils mind and language fo fully, that the Devil himself (as to that purpose) could scarce have mended it; So likewise Fobs Wife, might be a godly woman in the main, though, abused and missed by Satan, she thus excited her Husband, in the groffest construction those words can bear, to curfe God and dye.

There is somewhat in the Text, which may give us a hint of this: That though the spake this, yet 70b esteemed her a good woman; For, observe Jobs Answer to this advice. What doth he say? He doth not fay, Thou wicked moman, thou abominable wretch, why dost thou give me such counsel? All that he faith is this, Thou speakest as one of the foolish Women speaketh. Observe it, he doth not call her foolish or wicked Woman, but, Thou speakest as one of the foolish women; As if he should say, How now Wite? what words are these that I hear from thee? thou dost not speak now like thy felf, I use to hear other Language from thee; thou and I have had other kind of conference, and I have received other kind Noneam But. of counsel from thee then this; Whence is it that thou art so unlike tam vocat, sed thy felf? where are thy words feafon'd with Salt, which have to in eo fermone often ministred Grace unto the hearers? thou art degenerated in fultarum mumanners, and corrupted in thy speech; thou speakest now as one of lierum mores the foolish Women: Intimating that she used to speak wisely and a seipsa desecdiscreetly, or as Solomon describes the vertuous Woman (Prov. rit & guissin 31. 26.) that heretofore she opened her mouth with wisdome; and alienos mores et now the spake only as a foolish or wicked Woman; He doth not ingenium abiefay she was one: one act is enough to assimilate, but it is not e- in loc. nough to denominate. Thus much may ferve to evince that, though

we take the words in that worst sense, yet it doth not necessarily infer, that Jobs Wife was a wicked, an ungodly Woman, which is the Objection against that Exposition.

From the words translated, Curje God and dye, and thus ex-

pounded, we may observe,

First, That Satan is restless and unwearied in this design to bring the people of God to think ill, and speak ill of God. It is that he laboured for in the carrying on of this whole business concerning Job; and every stone is turned, every way tryed, to accomplish this

proposed end.

Secondly, In that he perswadeth Job by his Wise, when he was in this wosul condition, to curse God and dye; Observe, That Satan would perswade us to ease our selves of troublesome evils, by falling into sinful evils. Job was grievously diseased; you see the medicine, and the cure that Satan prescribeth; Go sin, saith he, Curse God and dye; whereas one of the least evils of sin is worse then all the evils of suffering that can befall us. All sorrows are more elegible then one sin. It hath been rightly taught us from Antiquity, That the lowest degree of a lye (because sin) is not to be made or admitted (if that medium could be affured so noble an end) for the saving of a World. What a father and teacher of lies then is Satan, who directs many a poor soul to save it self from, or help it self out of a small assistant, by adventuring upon some

great Transgression?

Thirdly, Curse GOD and dye; It is sinful to wish our own deaths, though we are under pains more painful then Death. It is finful to defire death absolutely; we may defire it with submission to the Will of God. To live is an act of Nature; but to be willing to live, because God wills it, is an act of Grace: And as it is our holiness to do the Will of God while we live, so it is our holiness to be content to live, while we fuffer according to his Will. On the other hand, to dye is an act of Nature; but to dye, because God wills is, is an act of Grace: Christ is said to be obedient unto death, because he died in contemplation of Gods Decree, and in conformity to his good pleasure. To dye thus, is the duty of a Christian, and the crown of all his Obedience. Satan would have us live as we will, and dye when we will; he tempts us as much to dye when we list, as to live how we list. Satan puts Fob upon it peremptorily, Curse God and dye, desire or procure thy own death. To wish death that we may enjoy Christ, it is a holy wish; but yet

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we must not wish that neither absolutely. The Apostle Paul, Phil. 1.23. desired to be dissolved, and to be with Christ; yet you see how he qualifies and debates it. To wish for death, that we may be freed from fin, is a holy wish; but yet we must not wish that absolutely neither, we must refer our selves to the pleasure of God, how long he will let us conflict with our corruptions, and with our lusts, with this body of death and fin which we bear about us. But to wish for death, because our lives are full of trouble, is an unholy wish; God may, yea and hath as much use of over lives in our troubles as in our comforts: We may do much business for God in a fick bed: We may do God as much work when we are bound hand and foot in a prison, as when we are at liberty; passive obedience brings as much Glory to God as active doth: therefore we must not wish for death, especially not with an absolute wish, because we are under troublesom evils. And if it be finful to wish for death, how wicked is it to procure or haften death, to pull down our house of clay with our own hands, because we are under troublefom evils?

Fourthly, Observe further, Satan would perswade that death is an end, at least an ease, of outward troubles: Wouldst thou have an end of thy troubles, and of thy forrows? Curfe God and dye, here is the remedy. We say indeed of some remedies, that they are worse then the disease; but I am sure this is. Death to ungodly ones it is so far from being an end or an ease of their troubles, that it is to them (as Chrill speaks in another case) the beginning of forrows, the entrance to eternal death, and the very Suburbs of Hell. Yet, how many doth Satan perswade (when they are in Fobs case, in great extremities) that death will be the cure of all their troubles!

Fifthly, Observe, That Satan would make men willing to dye, when they are most unfit to dye. You see what preparation Satan directs fob unto, he biddeth him curfe God and dye. Would not Fob, think you, have been in a fit posture, in a fit frame for death, when he had been curfing God? Repent and die, pray and die, humble thy felf and die, believe and die, take fast hold of Christ, who is our life, our way to life, and die, are the counsels and voice of the Holy Ghost; but Satans language is, curse God and dye, fin and die, be impenitent and die, blaspheme and die. And it is an experienced Truth, that oftentimes they feem most willing to dye, who are most unfit, most unready for death; you shall see some men

venturing.

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wenturing, yea casting away their lives without sear or wit, the whole visible business of whole lives hath been nothing else but a working out of their own damnation, without sear or trembling; They as it were give diligence all their days, to make Hell and Reprobation sure, and yet go out of the world as if they were sure of

Heaven. This is Satans preparation, Curfe God and dye.

Lastly, note this, That the holiest person is liable to the most blasphemous temptation. One would have wondred that Satan should ever have ventured to suggest such a gross thing as this to so holy a man as Job. But Satan, where he hath been often soyled, grows impudent, and will then suggest such things, not because he hopes to prevail, but because he resolves to vex such as he cannot overcome. He troubles as much, and as many as he can.

So much of the counsel which Jobs wife gave him, reproving him as soolish and over-credulous in holding fast (that unprofitable thing) his integrity; and advising him to be worse then mad, or

outragious, in curfing God and dying.

Let us now confider Jobs holy and wife reply in the tenth Verfe.

But he said unto her, Thou speakest as one of the foolish momen speaketh; what? shall we receive good at the hand of God, and shall me not receive evil?

These words contain Jobs Reply, wherein two things are consi-

derable. First, a Reproof. Secondly, a Refutation.

First, He rejects her counsel with a sharp and wholesom reprehension, and then he resuteth her counsel by strong & solid reason. The reprehension in these words, Thou speakest as one of the soolish women speaketh. The reason of his reprehension in those which sollow, What? shall we receive good at the hand of God, and not evil?

To begin with the Reprehension, Thou speakest as one of the foolish women. In the Hebrew, woman is not express, it is only a Feminine, as one of the foolish ones: we translate it, foolish women; That
word cometh from Nabal, which signifieth properly a thing fallen
off like a dried leaf, or blasted withered fruit, without life, without strength, without sap and moisture, exhausted and kil'd through
excess either of cold or heat: and so by a Metaphor it noteth any
one without the sap or juyce of wisdom, goodness, and honesty;
such a person we call, a sapless person. Or it signifieth one that
is vile, and base, and low, one that hath a base, withered, low,

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fallen spirit, a spirit fallen below all noble or holy resolutions. Nabat is fuch a fool, as hath his judgment and understanding faded and corrupted, in regard of any holy principles, though he may be wise in regard of Natural Principles. Such the Prophet describes, they are mise to do evil, but 10 do good they have no knowledge, Fer. 9. 22. Hence the Latin word (Nebulo) which figuifies a Knave, is by good Etymologists derived from the Hebrew Nabal; because such are dull-heads in goodness, and witty only in wickedness. Such was he, I Sam. 25. 25. Nabal is bis Name, and folly is with him: That proper name is the same with the Appellative here; that's the Masculine, this the Feminine, Thou speakest like a Nabuless: We find the word often used elsewhere to tignifie wicked, worthless and vile persons, Psalm 14. 1. The fool bath Said, Oc. Deut. 32.6. 21. at the fixth Verfe, O foolish people and unwise, do ye thus requite the Lord? And Vers. 21. They have provoked me to anger by those that are no Gods, and I will provoke them to jealousie by them which are not a people, and move them to anger with a foolish Nation; by them which are not a People, by a foolish Nation: A foolish people deserve not the name of a People. Look upon this word in the Abstract, folly is wickedness; and to work folly, is, in the language of the Scripture. as much as to work wickedness, to work the greatest wickedness. Hence it is sometimes translated villany, fer. 29, 22,23. The Lord make thee like Zedekiah and like Ahab, whom the Kings of Babylon rosted in the fire, because they have committed villany in Israel. And throughout the Book of Proverbs, the fool and an ungodly man, a wife man and a Godly man, are (Synonomi's) words fignifying the fame thing. Thus Fob reproves his Wife, Thou fpeakest as one of the foolish women, like one of those who have no wisdome, no goodness, not any sense or sap of goodness in them. But who were these foolish Women, at whom he aimes in this. comparison? that is not clear; some conceive he intends the Women of Idumea, Thou speakest as one of these Heathen Women, these Idumeans; I have heard indeed such language from them when things have gone amiss with them, I have heard them curfing their Idols, curfing their Gods; I have heard them rail at Fate, fall out and wrangle with Fortune; Thou Speakest like one of them. Thou takest thy pattern in this from the custom of the Heathen, who use their Gods coarsly, when they think they have but coarse usage from their Gods. If their Gods be angry, they will

will be angry with and revile their Gods. Thou speakest after the rate of these foolish momen; Thou didst never hear such doctrine in my family, or among those who sear and love the true and everliving God.

Job you see is now somewhat warm in his speech. Job had endured much, and all his sufferings hitherto had not stirred any passion in him, but that of sorrow, as we saw in the latter end of the former Chapter: Not any angry posture, not any angry expression all along; but now, that God and the ways of God are concerned, Job can hold no longer: this speech of his wife cast dishonour upon both, and now passion begins to stir, he cannot sorbear her, though his Wise, Thou speakest as one of the foolish women speaketh. Observe, That

Passion becometh us in the cause of God: Our Lord Christ teaching his Disciples the true meaning of the Law, tells them, Mat. 5.22. He that is angry with his brother without a cause, shall be in danger of the judgment; but he that is not angry when there is cause, especially when there is such a cause as this, he likewise is

in danger of the judgment.

Secondly, fob is not only angry with her, but he reproves her, Thou speakest as one of the foolish women. It is lawful sometimes to express holy anger and passion by sharp reproofs. Christ who was meekness and humility it self, yet when he hath to deal with Pharisees, he can call them a generation of Vipers, painted Sepulchres, blind guides, an adulterous generation, children of the Devil: Anger can hardly be silent, and that anger is admirable, which speaks and sins not. He that knows not how to be angry, knows not how to love: And he that knows not how to reprove with love, knows not how to be angry.

You may discern love in Job, mingling with, and moderating his reproof. Job rebukes his Wife, but it is with the spirit of meekness. First, he doth not speak positively or down-right, Thou are a fool, but comparatively, Thou speakest as one of the foolish women use to speak; That seems one mitigation or allay of this reproof; yet I confess such speaking by way of similitude hath often in it

the force and intent of a direct affertion.

Another thing observable for the meekness of Job, is this; He doth not fall out with the whole Sex, and say, ye women are soolish, and ignorant, and impatient; But thou speakest as one of the foolish women. He doth not charge the whole Sex, he knew there

Justa ira mazer est disciplinæ. were wise women, as well as soolish, such Solomon describes, Pro. 31.
26. She openeth her mouth with misdom; and we know Abigail the wise was wise, and her husband was Nabal, a sool. Fob doth not lay it upon women in general, he falleth not out with all, because he knew there were some foolish ones, and because he saw his wife

in that act, imitating those foolish ones.

There is a third thing mitigating the sharpness of the reproof; Job doth not fall out with, or disgust the ordinance of God, because his wife spake thus; he saith not, who would marry to be yoak't with such a one as you? It is enough to make one for swear marriage, to have or hear of such a wife; better be in any condition then in a married condition. How often do husbands discover this solly? if their wives displease them, presently the ordinance of God displeaseth them, who would be married? It is very sad, when mans miscarriage makes us question, or disrelish the institution of God.

In the fourth place, Job is not only not angry with the ordinance of God in general, but he is not angry with the special act of Gods providence, in his own particular choice. There are many will say, if their wives trouble them, I wish we had never seen the faces one of another, we may curse the hour we ever met together. Jobs spirit was far from this; he was indeed angry with his wife, but he was not angry because this woman was his wife: He doth not reject her because she was bad, but labours to make her better. To convince another of folly, is the readiest may to make him wife. Thus we see, though there were sharpness in the reproof to fearch the wound, yet there was none to exasperate the person: This reproof was an exact compound of love, and anger, of zeal and knowledge.

From the ground of her counsel, and this reproof compared together, we may observe; That it is an argument of a low, and of a foolish spirit, to judge of any mans condition by Gods outward dealings with him: For, this was it, that she grounded her counsel upon; seeing his outward condition, she thought him as a miserable man, and therefore adviseth him to curse God and die. Thou speakest (saith he) as one of the foolish women. It is an argument of folly and madness, to judge a man miserable because poor, or unhappy, or

unhealthy.

Again observe, That unworthy and low thoughts of God, argue a low and a foolish spirit. Thou speakest as one of the Nabalesses:

P p

Thou

fully,

Thou haft fuch low thoughts of God, and speakest so poorly of God, that at present I cannot but number thee among the fools; for as there is nothing ought to be so high in our thoughts, as God and his ways; fo we ought to have high and reverent thoughts of God and his ways, what foever he doth with us: though we change, yet he and they change not; God is the same, and his service the fame for ever.

Lastly, Observe, That to do or speak wickedly, is to do or speak foolishly. Sin is the greatest folly in the world , Sin is a declining from the rule of right reason, both from spiritual reason, and from natural; Lo, they have rejected the word of the Lord, and what wifdome is in them? Jer. 8.9. True wildom, is to walk by a right rule, to a right end. While we fin, luft (in some degree or other) is the rule, and felf is the end. In both which we joyn hands with folly, and are the companions of fools; Thou speakest as one of the foolish

women, &c.

A radice.

Accepit manibus vel animo. na per manus accepto to ore tensu ab aliu ad alias transfust. Merc.

From the reproof it felf, we come to confider the reasons of the reprocf. Thou speakest as one of the foolish women speaketh; what? Shall we receive good at the band of God, and not evil? Here is the reason upon which he grounds his reproof, Shall me receive good at the hands of God, &cc. The Hebrew runs thus in the letter, Shall mereceive good from God? &c. The emphasis 72P of the words carry it thus, shall we receive good with hand or heart at the hand of God, and shall we not in the same manner receive evil? The word Cabal, whence this is derived, fig-Caballa dollri- nifieth the receiving of a thing with the hand and with the heart; that is, to receive gladly and thankfully, as it were to kiss the hand, and receive a thing: Or to receive a thing with much reverence and veneration. Hence the Jewes call the Doctrine which is received and transmitted from hand to hand, namely their traditional Doctrine, Caballa: That which the word Tradition imports, among the Papists, the word Caballa imports among the fews. Then the meaning of fob is, That good and evil are to be alike received and entertained as from God; that is, they are to be received with the same reverence and chearfulness. We receive good things chearfully, thankfully, reverently, we kiss the hand and take them. And shall we not receive evil? The words do not refer to the act of receiving, but to the manner of receiving; We shall receive evil, whether we will or no, but shall we not receive it, namely fo, and fo, as we receive good, chearfully, thankfully, reverently? refpecting God and his ways of providence towards us. And then the question may be resolved into this affirmative conclusion; That look in what manner me receive good from the band of God, in the same me ought to receive evil. Or thus, Where we have our good, thence we must have our evil. One and the fame hand moderates and dispenceth both. Wherefore, shall we re-

ceive good and not evil?

Shall we receive good? Some interpret the good here to be meant of the good of the next life; shall we be in expectation of everlasting good? shall we be in expectation of enjoying Christ, and feeing the face of God for ever in Heaven? shall we be at least in hope of a crown of glory, laid up in store for us? and shall we not be willing to receive evils, and digest troubles, to bear the cross a few days while we are here? I (faith the Apostle Paul, Rom. 8. 18.) reckon that the sufferings of this present time, are not worthy to be compared to the glory which shall be revealed. Shall we have glory in the eye of our faith, and shall we not endure a little trouble in the eye of our fense?

- But rather, by good here, we are to understand the good things of this life; shall me receive good? So. outward comforts and prosperity, and shall we not receive evil? from whom? Evil from the

hand of God. 1000 OM World

What Evil ? Sooner shall the Sun send forth a cloud, then God fend forth any evil properly taken; therefore evil here is only afflictions, as contradiffinct to the good before named: So the fense is, shall we receive comforts at the hand of God, and shall we not receive afflictions? Afflictions are evil, not moral evil, not natural evil: but they are called evil, either first, because they are usually e- ta per se non steemed fo; or secondly, because they are so to sense; or thirdly, be- funt, fed mala cause they are many times abused, and so in the event they prove timun vocan, evil unto us: laftly, they are often evil negatively, that is, they do surquia tales us no good; but they are never evil positively in themselves, or relatively, as they are received from God. and ed your

We may take notice (for the further clearing of this passage) of the form of the argument. It is proposed by way of question or expostulation, as we render it; What ? Shall we receive good? &c. There is a great deal of force in the manner of propoling; questions are full of quickness and fritt, of ab doth not only give his wife a Logical reason, but a Rhetorical reason, words with life, to convince her by? What faith he shall me receive good? &c.

As if he had said, this were an absurd thing, once to imagine; a blind man may see this, it is so plain, and a sool may understand it; the reason lies all in sight; That if we receive good from the hand of God, we must at least with patience receive evil.

From this reason in general, Observe, That reproofs come then most strongly upon the heart, when they are backed with reason. Some reprove with rage, and not with reason, with passion, and not with wisdom, they reprove with their wit, rather then with their spirit. Job mixes reason with his passion, and gives her an argument, as well as a rebuke.

More particularly, from the matter of this reason, observe first, That good and evil are both from the hand of God. Give me neither poverty nor riches, faith Agur, Prov. 30. 8. both are the gift of God. Poverty is Gods gift as well as riches. If God do not give us poverty, all the world will not make us poor. I form the light and crease darkness; I make peace, and create evil: I the Lord do all these things, Isa. 45. 7. The same Prophet teacheth us that these two are equally the prerogative of God, and fuch a prerogative, as equally diftinguisheth him from all Idols and false Gods; Shew the things that are to come hereafter, that we may know that ye are Gods; year, do goodor do evil, that we may be dismayed, and behold it together. No creature hath ever answered this challenge, or ever shall, Isa. 41. 23. Creatures do good and evil, as Ministers of Gods will, not as matters of their own. Good of every kind, and all kind of penal evil come forth from God. Indeed, God usually conveys these to us by the hand of man; but it becomes us to receive them as from the hand of God. Much, both good and evil, comes to us at the fecond hand, but we ought to take it as from the first. This truth well wrought upon our hearts, will make every good we enjoy better, and every evil we feel, not so bad. This latter branch shall be cast into a second Observation,

Which may be this, To look on evil as comming from the band of God, will quiet the heart in bearing evil. Shall we receive good at the band of God, and not evil? And this in two respects: First, because of the Soveraignty of God, he being supream Lord, may do what he will; and his will being the Supream rule of Justice, he can do no wrong. This notion of God affures us, that whatsoever we receive from the hand of God, is just and right; hence the inference is natural; If God send evil,

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I must receive it quietly, for he sends it justly. Secondly, because of the assured faithfulness, and love and goodness of God to his, even when he fends them (which are all he fends, this fort of evils. As if Job had faid, any thing is welcom that cometh from one that loves me, and hath done me good, as God I know doth, and hath done often, and will do tor ever. Will not a man take a nominal evil kindly at his hand, from whom he hath received much real good. While we look only upon creatures and what they do, the burthen of trouble is intollerable; but as it cometh from God, from a God that loveth us, we cannot but receive it in love. Afflictions coming from the creature, as are the rod of Moses upon the ground, a biting, a stinging Serpent: but considered in the hand of God, they are as the Serpent in the hand of Moses, a rod to correct, and a staffe to comfort us. David we know fled from Sant in fear of his life; envious, bloody Saul had threatned to kill him. In his flight, David meets with his beloved Jonathan, and faith unto him (1 Sam. 20. 8.) Jonathan, if there be any iniquity in me, slay me thy self, for why Shouldst thou bring me to thy Father? He would dye rather by the hand of Jonathan, then by the hand of Saul; death from the hand of Jonathan who loved him, was fweet; whereas from Saul, it had been a bitter cup indeed. Take another instance. Elijah flyeth from Jezabel, 1 King, 19.4. and why doth he flie from her? She feeks my life, faith he, to take it away. Thoughts of this preffed him so hard, that when he ceme into the Wilderness (the Text faith) he fate down under a Juniper tree, and requested for himself that he might die, and said, It is enough now O Lord, take away my life. But Elijah, if thou be so willing to die, why dott thou fly from fezabel? she would have given thee thy wish presently, and fatisfied at once her own malice, and thy longing; I but death from the hand of a Jezabel was his fear, not his defire : He could welcome it from the hand of God, but not from the hand of a spightful woman. But you will say, death is from the hand of God, though it come by the hand of the creature. True, but as every good we receive, is so much the more sweet, by how much the more we see of the hand of God in it, and less of the creature; so every evil is so much the more bitter, by how much we see less of God, and more of man in it. If God will take away my life, I am pleased, but I beg deliverance from the hand of Jezabel: He fled for his life for fear of Jezabel, but he calleth upon God to die. We may may exemplifie this in Christ, Joh. 18.11. The cup which my Father hath given me, saith he, shall I not drink it? It is poculum charitatis, a grace-cup to poor sinners, a cup though bitter in it self, though mixt with the wrath of God as a judge, due to sinners, yet temper'd and sweetned with a Fathers love everlastingly assured unto me; I cannot but drink it, it cometh from my Father.

But it may be objected, that I lately assign'd it as one reason, why Satan spared Jobs wife; namely, That she who was his neerest friend, being made an instrument of his affliction, the affliction might be more afflictive and vexations; And David complains

most of a friend that smote him, Pfal. 55.

I answer, when love turns to hatred, and friendship to unsaithfulness, when sormer kisses (like that present one of Judas) are changed into treachery; this is very wounding and grievous indeed. But when God strikes his friends, he is their friend still; when he afflicts, it is in faithfulness, (Psal. 119.75.) He is good to us, when he fends us evil, and he sends us evil tor our good. To be smitten by a friend whose very smiting is friendship, and who heals us by wounding, cannot be offensive. Hence Davids choice, Let us fall now into the hands of the Lord (for his mercies are great) and not into the hand of man, I Sam. 24. 14.

Hence a third observation from the strength of the argument and reason, and may be thus framed to consider that all the good we have, descends from God, makes it both reasonable and equitable, that we should bear evil quietly when he is pleased to send it. Shall me receive good and not evil? faith he. It is Solimons advice, (Eccles. 7. 14.) In the day of prosperity be joyful, but in the day of adversity consider. What shall we consider? Consider this, and mark it well, that as the day of prosperity was from God, so the day of advertity is from God likewise, for it follows, God also bath fet the one over against the other. Therefore feeing God hath fet one over against the other, thou must take the one well, as well as the other; at least thou must bear the latter as patiently, as thou did'ft receive the former joyfully. They who have shared with others in gains, think it but equall to share with them in losses; they fet the one over against the other. And so must we in respect of Gods dispensations towards us. If we fet our present wants over against our former fulness, our present forrows over against our former comforts, our present sickness over against our former health, our present war over against our

former

former peace; If we thus fet the one over against the other, our accounts will be ballauc'd, yea our former receits of good will be far greater, and out-ballance our present sufferings of evil. Especially if we remember, that we never deserved the least part of the good we have received, but we have deserved more then all the evil that we suffer. We may say as Ezra did, (Chap, 9. 13.) Thou our God hast punished us less then our iniquities; and we may say as Jacob (Gen. 32. 10.) Lord, we are not worthy the least of all thy mercies.

This argument may be of great use to us of this Nation, in these times of darkness and sear. What? shall not we receive evil from the hand of God, who have received so much good? we have received many years of peace from God, sourscore years of peace; shall we receive so many years of peace from the hands of God, and shall we take it ill, if we receive some years of war? We have received many years of plenty, shall we take it ill if we should have some years of scarcity? We have had the Gospel many years, every one sitting under his Vine, and under his Figtree; what, if now we hold the Gospel standing upon our guard, or marching in the Field? what if we hold it a while sitting in Tents, and stand-

ing under our displayed Banners?

Fourthly, Forasmuch as the same word is applyed here to express the act of the mind in reference both to good and evil ;. Obferve, That outward evils are to be received in the same manner, and with the same mind that good things are received with. Yet a caution is to be given in with this. There are two forts of outward evils or fufferings : Sin is the cause of some sufferings, and grace is the cause of other sufferings, either grace acted, or grace to be tryed. Now we are not to receive the evil of fuffering, whereof fin is the cause, with the same mind as we do good; joy and chearfulness doth not become such evils. But when our sufferings are caused by Grace, either of those ways, then it becomes us to rejoyce. The Apostle saith more Rom. 5. 3. We glory in tribulation. And again, (2 Cor. 6. 10) as sorrowful, yet alway rejoycing. The forrow of godly men is like the joy of the wicked, only in appearance; Paul had only a shadow of forrow, as forrowfull; but his joy was substantial and continual, alwayes rejoycing, though his outward estate cast up, mounted but to this, poor, and baving nothing. The reason is, because God is the same in all variety of our estates: God loves as well when we are poor, as when

Ingratus elt, qui injuriam wocat finem tus qui nul. putat bonorum, nist præfentium, qui tis acquiefrit, &c. Sen. ad Polyb. c. 29. Bafil Orat.11. de parientia.

we are rich, yea as well when himself smites, as when he heals. He is as good to us when we receive evil, as when we receive good: therefore if God be the same, surely we ought to be the same too, and take it as kindly at his hands, when we are impoverisht, as when we are inricht, when we are fick, as when we are in health, when we are in prison, as when we are free. Shall present evils make us either insenfible of, or unthankful for past mercies? Shall present troubles be as a grave wherein to bury the memory of all our former comforts? Shall (as it was in Pharaohs dream) the lean Kine, and the blasted ears of Corn, eat up and devour the fat Kine, and the full ears? The Heathen Phylosopher censures him for a fool, who thinks there is no benefit in benefits, nor bleffing in bleffings, except they be prefent; And he brands him as unthankroluptain; full who accounts the end of a mercy an injury; or thinks he is wronged, when free gifts are not continued. If a Heathen faw fo ium frustum effe much obligation, in the past benefits of a man; Christians should see it much more in the past mercies and bleffings of their God. Wherefore, to conclude this point, with the counsel of the ancient, Renon in prateri- member the heaps of good things received, weigh the good and the evil together: Thou shalt never find any mans life, at all times alike; It is the priviledge of God alone to be without changes: but if thou grievest at what is present, take comfort in what is past: Now thou mournest, but heretofore thou didst rejoyce: now thou art in want, but thou hast had abundance. We have a saying, It is a miserable thing to have been happy: But a godly man is happy in the mid'st of all his misery: he may say with undaunted Luther, Let bim be miserable that can be miserable, I cannot. He that hath not a God to lose, nor a soul to lose, cannot be miserable, whatsoever he loses: while Christ is safe, a believer hath no reason to be unsatisfied. Thus we have discussed Fobs answer, and have found it full of wisdom and of holiness; like those words of the Wise, which the Preacher faith (Eccl. 12. 11.) are as goads, and as nails fastened by the Masters of Assemblies. Jobs words were as goads by the sharpness of reproof, to awake and quicken lazy drones; they were as nails by the piercing efficacy and strength of reason, to confirm and fasten wavering minds.

We have the Word and Warrant of God for this, in that high Elogium, or commendation given him at the conclusion of all. " as good no ave a mell which we are poor; as ". lla

In all this did not Job sin with his lips.

Fob reproves his wife for speaking so, and he resutes what she had spoken; in both he hits the right: Now in all this did not Job

fin with his lips.

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This is the same testimony for the matter, and almost the same in words, with that given of Jobs victory, in the close of the first days battel; and having explicated them in that place, I shall but briefly touch them here. In all this did not Job sin with his lips.

We see in general, the Holy Ghost gives the victory to fob. Satan is soiled, his plot sails, the weapons of his warfare are all broken and successless; all his siery darts are either quencht or beaten back upon himself: fob stands like a mighty rock, or like a house built upon the rock, unshaken, moved. He that is held up by everlasting arms, shall stand fast for ever. In all this Job sinned not.

The words refer to what was past; For Fob afterward did fail and finned with his lips; through veheniency of pain, and heat of disputation, he spake some things rashly, though nothing blasphemously: So he confesses, Chap. 42. 13. I have uttered things that I understand not. But in all this, so far as Fob had gone, be had not sinned with his lips. As Samuel after many victories and deliverances, sets up a stone or a pillar with this inscription, Eben-Ezer, The stone of help, saying, Hitherto hath the Lord helped us (I Sam. 7. 12.) So here the Holy Ghost doth (as it were) erect a pillar, raise a monument of Jobs compleat and glorious victories over Satan, Thus engraven, Hitherto, in all this Job bath not sinned. Yet you may remember, that such speeches concerning the Saints, are to be understood in a qualified sense, not in an absolute sense. For, who can bring a clean thing out of that which is unclean? Perfection out of imperfection? Not to fin, is here our duty, and should be our endeavour, it shall be our reward in Heaven. On earth we are faid not to fin, when we defire not to fin; as hath been more at large shewed upon those words of the last verse of the former Chapter. In all this Job sinned not, nor charged God foolishly. There read the point handled more distinctly. For the opening of these words, note onely this, that when it is faid, In all this Job sinned not: There is more to be understood, then is exprest; for Job did not only not fin, but he overcame, and triumphed gloriously over Satan: he did excellently,

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and he spake excellently in all this; So then, these words carry the sense not only of a bare acquittal, but of a high approbation:

In all this Job sinned not with his lips.

With his lips. Some of the fews infer from hence, that he sinned in his heart; because it is said, he did not sin in words, they conceit there was some irregularity in his thoughts. Surely if his heart had been disordered, his tongue would have been disordered too; for out of the abundance of the heart the mouth speaketh; therefore it is rather an argument that his heart was free from sin, because his tongue was.

In all this Job sinned not with his lips. That is, he did not mur-

mur, or repine, or blaspheme; these are the fins of the lips.

Observe first, Not to sin, is the highest and truest, the most honourable and lasting victory of all. This victory God himself applauds, the Holy Ghost will cry you up for strength and valour, when you come off from a temptation untoucht; you shall be recorded for it

among Christs worthies: In all this Job sinned not.

And secondly, To govern the tongue under great and sore afflictions, is a high act of Grace: It is spoken as a matter of wonder; In all this Job sinned not with his lips. Moses, you know, was a meek man, yet he was so put to it, that he spake unadvisedly with bis lips; He opened his lips so unadvisedly, that God shut him out of the temporal Canaan for it: rash words cost him dear. David was a very holy man, and very careful over his tongue, Pfal. 39.1. I Said I will take beed to my wayes, that I fin not with my tongue. will keep my mouth with a Bridle: And knowing (though as the Apostle Fames teacheth us, we put bits into the Horses mouths that. they may obey us, we can turn about their whole body, Jam. 3. 3.) that no bridle of his putting could keep his mouth; he puts this work into the hand of God, praying with all earnestness; Set a match (O Lord) before my month: keep the door of my lips. Notwithstanding all this, we find him finning with his lips more then once, Psal. 73. 13. Verily I have cleansed my heart in vain, and washed my bands in innocency. And again, Pfal. 116. 11. I faid in my bafte, all men are lyars. Fob had the preheminence in this, be sinned not with bis lips; no not when he was afflicted and sinitten with bitter words; He that offendeth not in words (saith the Apostle James) is a perfect man; he is a perfect man indeed, who can rule his tongue,

and so keep the door of his lips, as that he offends not either by silence or by speech. The lips do offend both ways, negatively as well as positively, by speaking, and by not speaking: Sometimes silence is a loud sin; not speaking is to some, on some occasions, a crying sin; fob sinned not with his lips, either by being silent when he should speak, or by speaking wherein and when he should be silent. And so much concerning this second consequent of fobs affliction: His wives sinful counsel, with his prudent and gracious answer; sharply, yet moderately rebuking; strongly, yet lovingly convincing her folly: In and by both, faithfully endeavouring at once to discover and cure her errour.

The third consequent of his affliction now follows, namely the visit of his friends, described in the three last verses of this Chapter, which leads us into the body of the Book, with all the debates, disputes and arguments held and maintained with much acuteness of wit, and strength of reasoning between him and these three, his

friends and vifitants.

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JOB 2. 11, 12, 13.

Now when Jobs three friends heard of all this evill that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together, to come to mourn with him, and to comfort him.

And when they lift up their eyes a far off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads

towards Heaven.

so they sate down with him upon the ground seven days, and seven nights, and none spake a word unto him: for they saw that his grief was very great.

These three verses, contain the third general consequent of Jobs second affliction. In the division of the Chapter, we called

called it his friends visit. In which visit you may here observe;

First the number of the visitants; They were three: Now when Jobs three friends.

Secondly, We have here the names of these visitants; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naama-thite.

Thirdly, We have the occasion of their visit: And that was the report of all the evil that was come upon Job. Now when Jobs three friends heard of all this evil that was come upon him, then they came.

Fourthly, We have the ground of this visit. It was a mutual agreement, or a compact made between them; so saith the Text, For they had mide an appointment together to come.

Fifthly, We have the end or the intendment of their coming, what they aimed at, in visiting Job: And the end is express in the Text to be two-fold.

1. To communicate with him in his forrows.

2. To communicate unto him their comforts. First, To mourn

with him. And secondly, To comfort him.

The former of these two ends, viz. their mourning with him, we have largely set down in the two latter verses; they put that end into act presently, as soon as they came, they fell a mourning with him. And we may observe five distinct acts of Jobs friends, solemnly condoling or mourning with him.

The first act is this, They mept: And to shew that it was no ordinary weeping, the Text saith, They lift up their voice and mept.

The fecond act of their mourning was, their renting of their

Mantles, And they rent every one his Mantle.

The third act was, the sprinkling of dust upon their heads, and the sprinkling of dust towards Heaven, which was another aggravating circumstance of their sorrow.

The fourth act was, their fitting down with bim upon the ground,

seven days, and seven nights.

The fifth act of their mourning with him, was their filence,

And none Spake a word unto bim.

The cause or the reason of this solemnity in their mourning, the reason of these five Acts, but especially of the last, of their silence, is given us in the latter words of the verse: For they saw that his grief was very great, and therefore it must have great sorrow, and great silence, to wait the sittest season for the administring of counsel

counsel and consolation. Thus for the parts and resolution of the words contained in these three verses. I shall come to the opening of the particulars.

And when Jobs three friends.

The word which we translate (friends) springs from a root which fignifieth to feed a mans felf, or others, or to eat together, as Sheep eat together; and so from the same word, a Pastor or a feeder of Sheep is derived, Pfal. 23. 1. The Lord is my Shepheard and feeder: And by a Metaphor, it is translated for a friend: because triends pavit tam so do usually feed together, eat and converse together; So Davidde- quam alios. scribes a friend, Psal. 41. 9. My familiar friend, that did eat of my bread. Fobs visitants are thus exprest, his friends or familiars: The word fometime notes only a friend at large, or any neighbour; So in the Law, Exod. 20. 16. Thou shalt not bear false witness against thy neighbour, or (it is the same word) against thy friend: there it is taken in a large sense, for a neighbour, that is, for any besides thy felf, to whom offices of love are due, as Christ expounds it, Luke 10.30. But usually, it is put firictly, for a special friend, as in Deut. 13. 6: when he speaks of inticers to Idolatry, If thy friend (faith he) who is as thine own foul; there is the fame word, and he shews by a circumlocution, whom he means by fuch a friend, namely fuch a one who is as thine own foul; one that lyeth in thy bosom, and is as near and dear to thee as thy felf. I suppose here in this place, Fobsthree friends were not friends at large, but intimate and special friends, or (as we use to say) bosom friends. And therefore when it is faid, fobs three friends, we are not to understand it, as if Job had but three, as if these were all the friends Job had; but amongst all his friends, these carried away the name, these were the chief and choices fobs three friends: As it is faid concerning Davids worthies, 2 Sam. 23. David had many worthies, but there was a first three, a chief three among them all. So here, Fob doubtless had many friends, a large Catalogue of friends; but in these you have the top of his friends, the chief three, the first three: These three special friends came to visit Joh, to mourn with bim, and to comfort him.

The occasion of this visit presents it self next, When these three friends heard of all this evil that was come upon Job. When they heard of it. The troubles of Job were noised all the Country

radice רעדו

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over, yea into strange Countries. Two things are swiftly carried about upon the wings of fame, and posted about by reports: First, The fins, Secondly, the afflictions of Godly men. If they fall into any fin, it will be heard of all a Country, it may be all a Kingdom over, It shall be told in Gath, and published in the streets of Askelon. Again, if they fall into any great affliction, every one descants upon it, and many will pass deep censures. It becomes matter of wender, that men eminent in godliness, great professors, such as have held forth the name, and upheld the truth of Christ, that they (I say) should fall into great afflictions, is reported, discoursed, admired all a Country over.

Nihil est magis prædicabile quam boni homins ruina.

There is nothing that is more talked of, then the trouble that befalleth Godly men; When the three friends of Job heard of all this

evil that was come upon him.

When this report about Job came to them, they came to Job, They came (faith the Text) every one from his own place. The word Place, is often used in Scripture, to signifie a Country, a City, or a Region. Now here it is conceived, that the place from whence they came, was not only the place where they dwelt, but the place where they governed. It is frequently afferted by the Fewish Doctors, with whom the Septuagint agree, and most of the Jesuites are in it too, that these three friends of Job were Kings, either Reges or Reguli, such as had the government of those Countries where they lived. Beza rejects this as a Fable, and telleth us that this opinion hath no footing or foundation in Scripture, but is grounded only upon that usual boldness of the Jewish Doctors. But whether they were Kings or Subjects, whether they came from their private dwellings, or from the places of their dominion, needs not trouble us. This is clear, that they were great men, eminent persons in their Country: and the disputes which follow, testifie that they were men of very great wisdome and understanding, according to all the learning of those times.

These three friends of Job are here set forth by name, by a double name: By the name first of their persons. Secondly, by the name of their Country, or of their Family. For that's a question, whether the additional name be derived from the Country where they dwelt, or from the Family out of which they were extract-

Eliphaz the Temanite, he is the first. We read Gen. 36. 11. that that Esau begat Eliphaz; that Eliphaz was the eldest Son of Elau,

Quod autem dicunt Habrai totidem fuisse reges est ex audacia illis familiari. Beza.

Esau, and Eliphaz begat Teman. This Teman, descending from Esau, is supposed to be the Father or the Ancestor of this Eliphaz, from whom he is called Eliphaz the Temanite, and so Temanite, is a note of the Family from whence Eliphaz descended. It is usual likewise in Scripture, to give fuch additional names from the Countries or Jer. 49. 20. places, and so Eliphaz the Temanite, may be from Teman, of which Amos 1. 12. we read often in Scripture; Teman signifies the South, It was a

Southern Country.

Further Teman was a place, wherein it is observed that the Schools of Learning were seated, Jer. 49.7. Concerning Edom, thus faith the Lord, Is wisdomno more in Teman? Two things may be gathered from that Text. First, that Teman was in Edom or Teman regio Idumea. Secondly, that it was a place wherein there was much Edom in terra profession of wisdome and learning. So then, we may take the Gabalitica a word Temanite, either as referring unto the Stock from which Theman filio Eliphaz sprung; or unto the place where Eliphaz lived. The Eliphaz filii Hebrews refer it unto his Stock or pedigree; And the Caldee Para- vocabulum, &c phrase is for the place or Country.

Fobs second triend was Bildad the Shubite. All that I find for am quod omnis his pedigree, is, that he came from one of the Sons of Abraham by Australia regio his second wife Keturah, of whom it is said, Gen. 25. 1. That she bare bim Zimram and Jocksham with others, and Shuah; From (Paulo post) which Shuah was the family of the Shubites; and it is conceived, Theman juxta that Bildad was of that line, and therefore here called Bildad the Ezekielem

Shubite.

And for the last, Zophar the Naamathite, there is less certainty de locis. concerning him; Some will have him to be Zepho, mentioned Gen. 36. 11. who was Grand-child to Esau by Eliphaz his Eldest Son. And for his additional name Naamathite, the best conjecture which I find, takes it from Naamab, the name of a City, spoken of Fosh. 15. 21. in the division of the promised Land to the children of Ifrael.

Now it is faid, that thefe three, upon the report of all the evil that was come upon fob, came to visit nim; for they had made an appointment together to come, or they all agreed together; they came not by accident, but by appointment. The word fignifieth, to meet by solemn agreement. Hence the place where the children of Israel used to meet to solemnize the worship of God, before TYND: the building of the Temple, was called, the Tabernacle of the Tempus que

Obad. 9. Hab. 3. 4.

Sciendum eti-Ebran The-Civitas Idu. mea. Eulebius

Congregation; because they were to congregate or meet there locus certus at COM: ventus indi-Etus, tempus guad unus alteri constituit.

confunction on at let times to celebrate the name of God according to his own inttitution. And in the thirtieth Chapter of this Book, the grave is called Beth-mogned, (v.23.) the house of the gathering together of all men, according to that Statute of Heaven, It is appointed unto men once to dye, Heb 9.27. It is the fancy of Origen upon this place, that these three friends came at adventure, that they came all of them several ways, unknown to, or without the privity of one another, from their several Countries, and met as it were by miracle at Jobs house, the same day and hour. But the Text is clear, that there was a profest covenant and agreement made, by which they came together.

> They came (faith the Text) to mourn with him, and to comfort bim. In these words we have the end or intendment of their

coming.

712 First, They came to mourn with him. The word which we translate, to mourn, fignifieth to move the body, or to pass from place to place. Cain (after the fin of his in murthering his Brother, Gen. 4.) hath this judgment paffed by God upon him. that he should be a fugitive and a vagabond, he should be Nod, a mover from place to place t and afterwards it is faid, be dwelt in the Land of Nod, which some interpret for a special place, for a Country called Nod: but it is taken by others thus; He dwelt in the Land of Nod, that is, where ever he dwelt; he found the Land as it were moving, it was a moving, a shaking, a trembling Land to him, He dwelt in the Land of Nod: His conscience quaking continually, by reason of the guilt that was upon him for murdering his Brother: the earth also seemed to quake under him, whithersoever he went or dwelt. That only by the way. The same word here used in the Text, by a Metaphor, signifies to mourn or compassionate the afflictions and miseries of another. So, Nabum 3. 6. Niniveh is laid wast; who will bemoan ber ? And Isa. 51. 19. These two things are come unto thee; who shall be forry for thee? And the reason why this word which signifieth properly to move, is translated to fignific mourning in compassion with others, may be, either first this; because such persons will run, go or move from place to place, to give and administer comfort to their friends, whose affictions affect and grieve them, as we see here in these friends of Job: they took a long journy, they mov'd indeed when they came to mourn. Or rather secondly (as I conceive) for this reason, because such compassionate forrows and mournnings when our friends are under deep and fore afflictions, are usually exprest by moving the body, or at least moving some member of the body; as many times the hand is lifted up, and we stroke Qui condolent our breasts, or we shake the head: It is ordinary in compassionate aut compassionate for formers, thus to move the hand or the head; and so the word is forrows, thus to move the hand or the head; and so the word is inde movere used to fignifie mourning, from that act which accompanies or te- caput ad restanstifies mourning. And the same word is sometimes used to signi- dum dolorem. tie that trepidation or trembling of the heart, those convulsions of Merc. the spirit, upon the approaches of our own troubles; So Isa.7.2. That fearful motion and disquietness both of Prince and People, when they heard of the invation of their Country by Rezin King of Syria, &c. is thus exprest, The heart of the King, and the heart of his people were moved, as the trees of the wood are moved with the wind.

Secondly, It is faid, they came to comfort him. The word which is there used to comfort, fignifies likewise to mourn: and especially the mournings of repentance, or to repent for fin with forrow: the reason is given, because true comfort doth spring from repentance; joy often arifeth out of forrow, and so the same word is applyed to both. Worldly joy and forrow are contraries, but godly joy and forrow are con-causes, mutually effecting and helping one another.

We have here an excellent pattern held forth unto us of our du-

ty, in reference unto distressed persons or Nations. 7

First thus, It is both an act and an argument of true friendship, to mourn with, and comfort those that are in Afflicion. A man doth then fet his feal to it, that he is a friend, when he will partake and share in his friends afflictions; when he will divide with him in all estates, whatsoever it is, whether sweet or sowre, joy or forrow, he will have his part. Many friends will come and rejoyce with you, they will come to a feast with you, they will meet at a house of mirth with you; but they fall off and go back, when they must weep with you, when if they come, they must come to a house of mourning. Solomon (Prov. 17. 11.) gives us the true character of a friend; A friend loveth at all times, and a brother is born for adversity. It is the note and tryal of our love to God, when we love him at all times, whatever he doth with us : And it is the argument of true love unto our brethren, when we love and own them at all times, whatfoever they endure from the hand of God, or man: This Christ approves and commends in his Disciples, ciples, Luke 28. 22. Te are they (saith) he) who have continued with me in my temptation. It is an easie piece of friendship or discipleship, to continue with Christ at a feast, or at a full Table; but in a temptation to continue with him, speaks a Disciple indeed. Some friends are like the Swallow, they come in the Summer and sing with yous but when it is Winter, cold and frost, then farewel, they must seek a warmer climate. These are Summer friends; while the summer of comfort, the summer of riches, the summer of outward contentment lasteth, you cannot be rid of them: but if the winter come, the winter of trouble, and sorrow, and poverty, and sickness, they are gone; they will not once look on you, they pass on the other side of the way, as the Levite did when he saw the man lie wounded, and weltring in his blood, Luke 10.32. These are summer friends, not winter friends, not

they.

Secondly, observe this, As it is an act and an argument of friendship to do thus, so it is likewise a duty to do thus; It is a duty to mourn with those that mourn, and to visit those that are in Affliction. Many look upon it only as a complement, to visit their fad friends, we must look upon it as a duty. Christ puts it (Mat. 25. 36. as one of those visible acts of duty, upon which he will pronounce the bleffing of that day,) Come ye bleffed; Why? I was fick, and ye visited me. Christ is not fick in his person, he is in Heaven, where is no fin, and therefore no fickness shall ever enter:and indeed he never was fick in his person, when he was here upon the earth; Christ did not bear our personal infirmities, he bore only our natural infirmities : I know it is faid, be bore our ficknesses (by compassion and by compensation) but he was not fick; whereas then Christ faith, I was fick, he means fick in his members: And when he faith, ye visited me, he means his sick diffressed servants; he takes it so kindly, when done to his, that he reckons it as done to himfelf : It is an act you fee, and an office of love, upon which Christ hath a special eye. The Apostle James, (Chap. 1. 27.) doth as it were put all Religion in this: It is such a fruit of Religion as doth evidence the truth of Religion, and therefore hath obtained not only the name of Religion, but is made the definition of Religion. Pure Religion (faith he) and undefiled before God the Father, is this : What is it? To visit the fatherless, and the widow in their Affliction. This is a definition from the effect: It is not put in general, that to visit the fatherless and

the widow, but to visit them in their Affliction, is Pure Religion; that is, this is a fruit, that which groweth up from the root of pure Religion: If pure Religion live in the heart, this will be a fruit in the life. Wherefore look not upon the visitation of a disconsolate friend, as a matter of indifferency, but of duty; and do it not only for love, but for conscience.

Thirdly, the Text saith, as soon as they heard, or when they heard of all the evil that was come upon Job, they came to mourn with him.

Thence Observe:

The very report of another's Suffering, should move us to mourn and suffer with bim. Report should bring us, when we do but hear of fuch a thing; It is very unwarrantable to judg or censure a friend upon report and hear-say; but a report is warrant enough to pity and pray for him, to visit and comfort him. Remember them that are in bonds (saith the Apostle,) Heb. 13.3. as bound with them: Remember them. Remembrance is of things and persons which are absent; remember them, though you see them not, though abfent from you, yet make their case as present; be as bound with them, be as afflicted with them, yea hasten into their presence. Bear one anothers burthens, Gal. 6. 2. Rejoyce with them that rejoyce, and weep with them that weep, Rom. 12.5. Be ye all of one mind, having compassion one of another, I Pet. 3. 8. are Apostolical rules for, and tryals of Gospel-love. It was a sad condition that David was in; and it was a very finful condition that others about him were in, when he faith, Pfal. 69. 20. I looked for some to take pity, but there was none, and for comforters, but I found none. But if it be finful not to ease (when it is in our power) the forrows of others, how finful is it to add to their forrow? Such David found (typing Christin his sufferings) who gave him gall for meat, and in his thirst they gave him vinegar to drink. Thus the Lord complains of those Heathen by the Prophet Zechary, (Zach. 1. 15.) I was but a little displeased with my people, and they belped forward the Affliction.

Again, If it be a duty to mourn over the afflictions of others; how exceeding finfull is it to rejoyce at the afflictions of others? This was Edoms wickedness, reproved by the Prophet Obadiah, vers. 12. Thou shouldst not have looked on the day of thy Brother, in the day that he became a stranger: neither shouldst thou have rejoyced over the children of Judah, in the day of their Affliction: neither shouldst thou have spoken proudly in the day of distress.

R r 2

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We may further press this point, in reference unto the present condition of our brethren in many places of this Nation, in reference to the whole Nation of Ireland, yea of the whole Church of God: Are they not all mourners? And if we are to mourn with private friends, much more then with publick, with whole Kingdomes and Churches. We may bespeak all passengers in the language of the Prophet Feremy, lamenting over the desolations of Jerusalem, Is it nothing to you, all you that pass by England, Ireland? Is it nothing to you that travel (though but in meditation) into the Churches of Christ in Germany? Oc. We read of Nebemiab, Cap. 1. 4. when he heard the report of Ferufalems desolation, though himself was far off at Babylon, though himself was rich and full, and preferr'd in the Court of that Persian Monarch, yet be mourned many dayes. And Daniel (Cap. 10.2.) mourned three full weeks, that is, one and twenty dayes together, over the distressed estate and condition of his people. Feremy wisheth, O that my head were a fountain of tears, that I might weep night and day for the slain of the Daughter of my People! Cap. 9. 1. We have had many flain, choyce ones flain; this should be matter of mourning to us. Take heed of such a spirit, as is reproved in those, Amos 6. Who fate upon Beds of Ivory, and stretched themselves upon their Couches, who eat the Lambs out of the Flock, and the Calves out of the midst of the stall : Who chaunted to the sound of the Viol, and invented to themselves Instruments of Musick, like David, who drank wine in bowls, and annointed themselves with the chief Ointments: but they were not grieved for the Affliction of Joseph. If ever that of Solomon were applyable, it is to such a time as this, (Eccles. 2. 2.) I said of laughter, thou art mad, of all worldly laughter and outward mirth, what dost thou? if everit were mad, now it is mad : Now forow is sobriety, and tears are in season. No song so musical as Ithat which is fet to the highest strain of lamentation. I remember the Prophet Elisha's passion, when he foresaw evils that should be acted; he looked upon Hazael, faith the Text, (2 Kings 8.11.) and wept; and Hazael faid, Why meepeth my Lord? he replyed, Becaufe I know of all the evil that thou wilt do unto the Children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou flay with the Smord, and milt dash their Children, and rip up their women with child. This made him weep, he wept, because he sa w blood and fire, murders and burnings in the face

face of Hazael; what would he have done then, it he had feen all fulfilled with his hand? Christ himself wept over Ferufalem, when he prophelied how the Enemy should come, and cast a trench about it, and compass the City round, and keep them in on every side, &c. Luke 19.43. If Christ wept for the evils that were to come on others, how should we weep for the evils that are already come upon us? Mine eye affecteth my heart, faith lamenting Jeremy (Lam. 3. 51.) An eye of prophesie hath affected some hearts, and shall not an eye of sense affect ours? Our ears were smitten long ago, with sad messages out of Germany, out of the Palatinate and Bohemia: we were smitten nearer home by the reports of those inhumane butcheries exercised upon our brethren in Ireland, We are now smitten at home, both ear and eye, the sword hath paffed the Seas, and hath spilt Rivers, is like to spila sea of blood out of our own bowels; for our Brethren that have been flain, for our brethren that are in Captivity, for our brethren that have been spoiled, let us mourn and lament with a brotherly lamentation. It is true, they ought (as those ancient Worthies) to suffer joyfully the spoiling of their goods, Heb. 10.34. but we ought to grieve when they fuffer the spoiling of their goods. It is an excellent spirit in them, to suffer it with joy; but it is a finful spirit in us, which rejoyceth, when they suffer. Some Trees keep their greenness and their leaves, winter and summer; let the time be what it will, hot or cold, they are alike fresh and green: Some spirits are like those hard grain'd trees : but the spirit of a Christian should be like ordinary trees, which when winter cometh, cast their leaves, put off their beauty and bravery. The Story faith of Nero, that when he had fet the City of Rome on fire, he got him up to an high place to behold the fire, and feed upon the flame, for there and then he fung fongs of the Destruction of Troy : To fing fongs, to rejoyce in the midft of Sions Afflictions, argues not a Christian, but a Neronian spirit. To shut up this point, let us prefer Ferusalem above our chiefest worldly joy; let us even resolve to enjoy nothing of the world, till we see Ferusalem a quiet habitation, and the joy of the whole Earth. The wife of Phine.s, I Sam. 4. would not enjoy her Son, (and that is the chiefest joy), because the Ark of God was taken : She enquires, where is the Glory? as if the had faid, you fhew me a Son, but can you fhew. me the Glory? No, The Glory is departed from Ifrael, for the Ark of God is taken. There is nothing in the world to be rejoyced in, when when God departs from us; and there is but little, if any thing, to be rejoyced in, when Ordinances (which are the figns of Gods presence, and the means of Communion with God) are taken or departing from us.

Thirdly, These friends of Job came to mourn with him; they were not sent for, they were not invited by letters or messengers,

but they came of their own accord. Observe,

It becomes us well for the comforting of our friends, to prevent the invitation of our friends. Some out of a kind of modesty (that is the best we can say of it) will not come to a troubled friend, unless they be sent for. I do assure you this, it is good manners to be an unbidden guest at a house of mourning.

Another thing I would offer to you from hence, is this; It is faid, that before they came, they made an appointment to come, to mourn with him, and to comfort him; you see they agreed upon their end,

before they set a foot in the way. Note this then;

It is an excellent point of boly prudence, to be fetled about our end, before me undertake or enter upon any action. Some go about business, and they know not why; they visit their friends, and they know not for what. That was justly called a confused affembly, (Acts 19.32.) when the most part knew not wherefore they were come together. Though no man can know the end of his action, respecting the event, yet every wise man doth and ought to know the end of all his actions, in respect of his own intendment: His end is first intended, though it be last, yea though it be not all attained. Observe further,

Wisdom doth not only propose an end, but a sutable end. Jobs three friends proposed two of the most sutable ends that could be for such a business, To mourn with him, and to comfort him. If a man were to visit or converse with a wicked man, it were good to say, I will go to counsel him, to convince him of his sin, to convert him from his sin. If I go to one who is sull of doubts, it were best to say, I will go see, If I can settle and resolve him: A suitable

end is the beauty and grace of all our undertakings.

Again, Consider the order and method of these two ends, it is said, they came to mourn with him, and to comfort him. Comfort is the higher and the nobler end, the last and ultimate end in regard of man; it is the end into which all actions are resolved, and all ends emptied at the last; all the acts of holiness have a tendency unto joy; all godly sorrow leads unto comfort; Therefore

Verl. 11.

That as the way of a man is not in himself, so much less is the end of a man in himself. The way of a man is not in himself, saith the Prophet Feremy, Cap. 10.23. that is, a man's actions are not in his own power, he is not mafter of his own will, or of his own way. If a mans way be not in himfelf, much less is his end in himfelf, that is, in his own power, to have what end he pleafeth and propofeth: Man proposeth, but God disposeth. These friends came to comfort 70b, but they did nothing less then comfort him: Instead of comforting, they afflicted him; which forced him to complain, Miserable comforters are yeall: And yet their errand was to com-

fort him.

Chap. 2.

Some indeed are of opinion, that they were falle friends, that they came upon him with prejudic'd and imbitter'd spirits: but the preparatory circumstances, and manner of their coming, clears the uprightness of their intentions, and confutes that flander. Doubtless they came really to comfort him, and ease his forrows,

Verf. 12.

and yet behold they doubled his forrows, and proved a greater affliction to him then all the rest. Fob had nothing left him, but the integrity of his wayes, and the uprightness of his heart; His estate was gone, his children were gone, his health was gone, his body was broken, he was undone quite, yet he had a heart-full of integrity. And when Satan the enemy could not strip him of this, he Tends his wife: First, to jear him out of it, but he shakes her off quickly as a foolish woman : Secondly, he sends these friends, gravely and learnedly to dispute and beat him out of it, by dint of argument. O how long did these hang upon him, with many serious and weighty, with many pious and divine (much misapplyed) discourses : he could not get rid of these, whose words were as drawn swords, often making his wounded foul bleed and breath out fad complaints; and yet they came to comfort him. A mans beart (faith Solomon, Prov. 16.9.) deviseth bis way, but the Lord directeth bis steps. Man deviseth, but God directeth: He orders the actions and over-rules the ends of every creature : We can neither cut out our way, nor make up our conclusions, by our own strength or wisdom. And so much for the tenth verse, His friends visit, They came unto bim.

I told you before, that the two following verses, do but set forth the particulars of the first end, their mourning. They came to mourn with him: Their mourning is expressed by many of those particular circumstances, observed in Jobs forrow, c. 1. v. 20. therefore I shall not insist much upon them.

And when they lifted up their eyes afar off, they knew him not.

This is the preface to the several acts of their mourning. And when they lifted up their eyes. To lift up the eyes, is a frequent Scripture phrase for seeing, Gen. 26. 63, 64. There is a reason in nature for it, man having a special nerve in the fabrick of the eye, by the motion of which the eye turns upward. I only offer that, because the same word is used for lifting up the voyce.

Afar off. Some hence infer, that Fob lay abroad; and they take this for a further argument, that he was put out of the City or house where he dwelt, as a Leper. But this afar off, might be within the compass of his own house, or in his Chamber; as if it had been said, as soon as they stept into the place where he lay, and espied him in such a forlorn condition, they knew him not;

though

though it be not improbable that he was sometime abroad for the benefit of the air, by reason of the filthiness of his disease; and so his friends might find him abroad. But that he was turned out of his house, is refuted, chap.7.13. where he speaks of his bed, and of his couch: When I say, my bed shall comfort me, my couch shall ease my complaint, &c. that is, when I thought to find ease by lying down upon my bed, or leaning on my couch; therefore he had a

house furnished with bed and couch.

When they lift up their eyes afar off, they knew him not. We need not take it absolutely, as if his disease had so disfigured him, that he could not be known to be the same man : For often in Scripture, that which is put as an absolute negative, is intended for a weak affirmative. It is faid, (fob.1.11.) When Christ came, be came to his own, and his own received him not; there is an absolute negation, (yet it followeth,) But to as many as received him, to them gave he power to become the Sons of God. His own received him not, yet some did receive him; some of his own kindred and Country did receive him; So that, bis own received him not, is as if it had been faid, few of his own received him, or he had but cold entertainment among his own. So Hof. 9. 6. Ephraim is smitten, their root is dryed up, they shall bear no fruit: There is the found of an absolute denyal, yet the sense will bear a weak affirmation; for it followeth, yea, though they bring forth, yet I will flay the beloved fruit of their womb : They may bring forth a few or some fruit perhaps, but I will destroy it. So here, They knew him not, that is, they could scarce discern him, or distinguish who he was, his disease and fores had so discolour'd or blotted out the lines and feature of his face, that they could not suddenly affure themselves, this was he. They stood as men amazed; What? is this Job? What a spectacle is here? How strangely is his vifage changed, and his whole body disfigured? Such kind of doubting language, doubtless, pass'd amongst them. When they saw him afar off, they knew him not. The Prophet Feremy observes the like, after the hard siege of Ferusilem, which caused him thus to lament, (Chapter 4.7, 8.) Her Nazarites mere purer then snow, they were whiter then milk, they were more ruddy in body then Rubies, their pollishing was of Saphire: But see the change; Their visage is blacker then a coal, they are not known in the streets. Famine had eaten up, not only their flesh, but their form; mifery had altered their very complexion and vifage; they

who shined before like Rubies and Saphires for colour and comlinefs, were now dark as a coal, or dusky like aihes, they were not known to be the same men and women. It is said of Christ in his affliction, Isa. 52. 14. That his vifage was so marred, more then any man, and his form more then the sons of men. Great affliction's change the very form, and utterly blast the beauty of the body. Sin doth so change the Soul, and disfigure the mind, it so deforms the spirit, and defaces the Image at first stampt upon it, that God faith, I know you not, you are not like the menthat I made. But this is the comfort of a Job, of a godly man, that when his face is most deformed, his soul is most beautified; and though a disease may disfigure him, so that his nearest friends know him not, yet God knows him still; No sickness can wear out the marks by which Christ knows thee. When thy face is blacker then a coal, he fees the face of thy foul, thining like the face of an Angel. A person or a people are then in a woful condition indeed, when God shall say to them, as he did to those hypocritical professors, Mat. 7. 23. Depart from me, I know ye not. We may be in fuch a woful condition, that our friends and acquaintance coming to vifit us, cannot know us; yet for the main, well enough, bleffed enough at at that time, beautiful in the eye, welcome into the presence of a glorious God.

They knew him not. What then? Then they lifted up their voice

and wept.

This is the first act of their mourning. And we may observe five acts of mourning here specified, whereof one is a natural act, and the other tour are ceremonial. The natural act was this of weeping: They lifted up their voice and wept. The ceremonial acts were these: First, They rent every one his mantle. Secondly, They sprinkled dust upon their heads towards Heaven. Thirdly, They sat down with him on the ground seven dayes and seven nights. The fourth ceremonial act was their silence, And none spake a word unto him, for they saw that his grief was great.

First, They lifted up their voyce and wept. The word is Baca, and from that the place Judges 2.5. is called Bochin, where the people are said to lift up their voice and weep, when the Angel reproved them. In Psalm 84.6. we read of the valley of Baca, which some translate the valley of weeping, or the valley of tears; Others from Baca, a Mulberry-tree, the valley of Mulberry-trees, which being a dry place, the travellers to Jerusalem at the solemn

feasts

feafts, did so dig for water, that they made all as one Well.

Further, it is faid, they did not only weep, but they lifted up their voyce and wept. We may note two things in that phrase; First, the vehemency of their forrow; as when a man doth lift up his voice and speak, he speaks vehemently, Isa. 58. 3. Lift up thy voice like a Trumpet, that is, speak with a loud and strong voice: So here, They lifted up their voice and wept; that is, they wept vehemently, they wept exceedingly. Secondly, To lift up the voice and weep, notes the eafing of the mind in forrow, for it is an ease to the mind burden'd and oppress'd with sorrow, to lift up the voice and weep; to cry out in forrow, lets the strength Strangular inof the forrow out. We fay, that forrow which is included, ftran- cluster dolor. gles and stifles the spirit; forrow kept in, is like fire kept in more augmented : As David speaks, Pfalm 39. concerning himself, While I kept silence, even from good, my sorrow was stirred, my beart was bot within me; while I was musing, the fire burned. His forrow was increased, when he had not a vent for it : Silent mournings are the forest mournings; lifting up the voice, vents the forrow. The Holy Ghost expresses great forrow, by that of a woman in travel, crying out. To cry out, notes (I grant) great pain, and yet crying out is a leffening or mitigation of pain. It is observed, that the midwife seeing a travelling woman hold in, and conceal her pains, will bid her cry out. Some lift up their voyce and weep, when they are not in pain, when they mourn not at all: There are Crocodiles tears, tears and voyces too of distimulation. Ishmael had tears in his eyes, and revenge in his heart, Fer.41. Others are in pain and mourn, when they lift not up their voice nor weep; Like one that hath a deadly wound, they bleed inwardly: But when there is the highest flood of forrow in the heart, weeping will make an ebb, and you may let much of those waters (which are ready to drown the spirit) out at those fluces of the eyes. This is the first act, the natural act, They lifted up their eyes, and saw such a spectacle, as made them lift up their voice and weep.

There are four Ceremonial Acts.

First, They rent every man his mantle. We have spoken of that, when we opened the 20 verse of the former Chapter, together with the grounds of rending clothes, sorrow, indignation, &c. I shall refer you thither for surther information in this point.

The second Ceremonial act of their forrow was, The sprinkling

- dust

dust upon their heads toward Heaven. In the 20 verse of the former Chapter, Job shaved bis lead : Here is another Ceremony, They sprinkled dust upon their heads; And which is yet more considerable, They sprinkled dust toward Heaven: There were two ways of sprinkling dust. There was first a taking the dust and sprinkling it upon the head barely; And then there was another. way of taking the dust, and throwing it up in the air, and so letting it fall upon the head: This act was lignificative, it typed, that all things were full of forrowful confusion, the Earth, and the air were mingled, the Heavens also were cloudy and darkned, therefore they cast dust toward Heaven: For as by a stormy wind and tempest the dust is raised, which thickens the air, and obscures the Heavens; so by that act of casting or sprinkling dust in the air, stormy, tempestuous and troublesom times were signified. In the Acts (Chap. 22. 23.) those wretched Fews, to whom Paul preached, being vexed and enraged, cryed out, and casting off their clothes, threw dust into the air : Their action had this voice in it; This man hath, or will, if let alone, fill all the world with trouble, and disturb the peace of Nations. This they express (together with their own rage) by throwing dust into the air. It was a judgment, which God threatened his people with, that he would make the rain of their Land dust, Deut. 28.24. And when men make it rain dust, by sprinkling it towards Heaven, it she wed great trouble or judgment upon themselves, or upon their Land. Further, the sprinkling of dust upon the head, was a memento of mortallity. They put dust to dust, that man might remember himself to be but dust.

And they sate with him upon the ground seven dayes, and seven nights. Here is the third Ceremonial act of their sorrow. In the 20 verse of the former Chapter it is said, Job sell-upon the ground, these sate upon the ground; Assalling, so sitting upon the ground, is the posture of a mourner, of a mourner greatly humbling himself under the hand of God, and the sense of his own or other mens afflictions. When God lays us low, he can lay us lower, and therefore it is best for us to lay our selves as low as we can; so doth he, who sits upon the ground, if his heart sit down with him too. It is possible for the body to lie groveling upon the Earth, when the spirit is nessling among the stars: not in saith, as the Saints do, but in pride, as Luciser did, Isa. 14. 13. However, he either is, or appears to be humbled to the lowest, and emptied

emptied to the full, of worldly comforts, who with Job's friends, sits down upon the ground, especially, if he sits long there, as Fobs friends did, seven dayes and seven nights. The time seems almost incredible. How could they hold out to sit so long? or how could fob, a fick and diseased man? For it is said, They sat down with him seven dayes, &c. I answer, We need not interpret it for seven continued days and nights, without any intermission : it is frequent in Scripture to put a part, especially a greater part, for the whole; that which is often done, is faid to be alwayes done; as Luk. 24.53. The Disciples were continually in the Temple, praifing and bleffing God: And Luke 2. 37. It is faid, That Anna the Prophetes's departed not from the Temple, but served God night and day: Not that she was there without any intermission, but the greatest part of night and day, or at the usual time both of night and day: Paul testifies before the Church of Ephesus, that by the space of three years, he ceased not to warn every one night and day with bis tears, Acts 2. 31. Did he therefore actually preach three years night and day without intermission? That had been a long Sermon indeed. Then his meaning is but this, that in those three years he watched and made use of all possible opportunities, both by night and by day, to preach the Gospel: So we may understand it here, they sat down seven days and seven nights, that is, a great part of seven days and seven nights, or all the time of those seven days and seven nights which were fitting for such a visit.

Origen will have it, seven nights and seven days without intermission; in maintenance of which assertion, he saith, they were preserved by miracle, without sleep and without meat, all that

time. But here is plain truth, without a miracle.

Secondly, Whereas it is faid, seven days and seven nights; we may note further, that the number seven (as other numbers) may be understood indefinitely, a certain time being put for an uncertain; as fer. 15.9. the Prophet saith, She that hath born seven (that is, many children) languisheth: And Eccles. 2.9. Give a portion to seven, that is, to many. Thus we may interpret it here, they sate down seven days and seven nights, that is, many days and many nights; as it is exprest of Nehemiah, Chap. 1.4. That when he heard of the calamity of ferusalem, he mourned many days.

Thirdly, We may take it strictly, for seven precise days and nights,

nights, and then it refers to the Ceremony of mourning for the dead; it was a custom to mourn seven dayes for the dead: Jobs friends looked upon him as a dead man, and so they mourned for him according to the manner of mourning for the dead. Fofeph made a mourning for his Father Jacob seven days, Gen. 50. 10. We have the like time of mourning mentioned, I Sam. 31.13. The time of mourning varied both in times and places. The Egyptians mourned for Jacob threescore and ten days, Gen. 50. 3. The Ifraelites mourned for Moses thirty days, Dent. 34. 8. which cufrom of mourning thirty days for the dead, continued long after among the Jews: For fosephus reports, that when the Jews thought he had been killed, they mourned thirty dayes for him. So that we may take it here precisely for seven days and seven nights, and refer it to the custom of mourning for the dead, or in cases of extream forrow among that people. It followeth:

Josephus, l. 1. de bello Jud.

And none spake a word unto bim. This is the fourth Ceremony of their mourning, their filence. In great mournings, filence makes up their solemnity. So Lam. 2. 10. these are joyned together, The Elders of the Daughters of Zion fit upon the ground, there is the former Ceremony, and kept silence. Now whereas it is said, they kept silence; we need not understand it so strictly, as if for seven days and seven nights they never spake a word. It is usual likewise in all languages, and very frequent in Scripture, that what is but seldom done, or done but a little, is said not to be done at all; as in Alis 27. 33. Paul saith of those that were in the Ship, That for fourteen dayes they had fasted, having taken nothing; a thing beyond the Grength of man, take it strictly, to fast fourteen days, taking nothing. But it is usual to fay, that is not done at all, which is but a little done; They took nothing to eat, that is, they took very sparingly, they did eat only so much as would, according to our language, keep Life and Soul together. In Isaiah 20. 3. it is said, that Isaiah walked naked, and bare foot for three years: Now it cannot be conceived, that the Prophet walked, as we say, stark naked, for three years together; He is faid to walk naked, because he had not such or so much clothing as formerly and usually he had worn. So here, they spake not a word to him, that is, they did not speak much, they spake very little to him; Or secondly thus, Restrictively to the matter; they spake not a word, by way of dispute or argument (which was the

the business they fell upon afterward) either to convince him or reprove him.

The reason of this fourth ceremonial act of mourning, their silence, is added in the last words of the Chapter, For they saw that

bis grief was very great.

The word here used for grief, though it had been alone without IXI any Epethite to heighten the fense, notes a very intensive, a deep and great forrow: And it is put sometimes for grief and sorrow arifing from the pain of the body; and sometimes for grief and forrow of mind: Now here I conceive it may carry both fenfes; they faw that the grief and pain of his body was very great, his body was in a woful plight; and they faw that his spirit was much perplext too, his mind was troubled. But if this word alone fignifies as it were all degrees, and all kinds of forrow, then confider both the variety of kind, and intention of degrees, collected in Jobs forrows, which a word fo comprehensive is not sufficient to express; the aid of two other words is called in to help out our conception of his forrows: They saw bis grief, they saw bis grief was great; They faw bis grief was great; yet you have not all, They saw his grief was very great, exceeding great; this aggravates his grief, and winds up his forrow to the highest; as if now the affliction were grown to a full stature: God threatens Babylon, Ifa. 47.9. Thefe two things shall come upon thee in a moment, in one day; the loss of Children and Widowbood, these things shall come upon thee in their perfection. Sometimes imperfect Judgments are upon a people or a person; they are as it were Infant Judgments, Judgments beginning; anon they grow to a greater height, and anon they come to a perfect stature, to be mighty ones, giantly Judgments: at that time God had even brought fobs affliction to its perfection, and his grief was proportionable, very great : For this reason his friends kept filence; this reason hath an influence on all the acts of their forrow, but especially upon this, their keeping silence; For they saw his grief. was very great.

From these ceremonial acts of sorrow, I have observed divers things heretofore: Now take one thing in general, That great sufferings call us to, and warrant us in solemn mournings. Fobs Friends do not only mourn, but they mourn as it were in state; There is a kind of magnificence in mourning, a pomp in mourning; I approve not a proud pomp, but an humble pomp; they mourn you see with all the formalities of Mourning: So it

becometh

Verl. 13.

hope

Chap. 2.

becometh us sometimes; as great mercies call for great rejoycings, so great afflictions call for great lamentings. There is a decency in it, when our affections keep pace with the dispensations of God, whether they be Mercies or Judgments, comforts or afflicti-

Secondly, Forasmuch as Jobs friends, seeing his sorrow to be

thus very great, kept filence; Observe;

That in great, in overwhelming forrows, the mind is unfit to receive and take in comfort. When Grief is very great, words give little ease, precious words are wasted and thrown away, comfort it self is a trouble in the greatness and height of trouble. I am fure a mind full charg'd with forrow, hath no toom for comfort, is not at leasure for counsel. It is a profitable Rule in visiting friends that are fick, or in diffrels; when you fee them in extremity of pain of body, or in extremity of anguish and trouble of spirit, keep silence, wait a while. Let the waters asswage a little, and the winds fall before you meddle: Let them come to themselves before you move them. As sudden anger, so sudden forrow is a kind of Phrensie: No wise Physician will give a medicine in a fit: The body must settle before it is fit for physick, and fo must the mind too; filence is as good as physick in some distempers both of mind and body. A talkative comforter is another disease to a sick man; unseasonable counsel is a wound instead of a plaister, and instead of healing, tortures the Patient. It is as high a point of prudence to know when, as to know what to advise a distressed friend. Solomon tells us in general, (Eccles 3.7.) There is a time to keep silence, and a time to speak : Let me advise this for one particular time or season to keep silence, namely the extremity and height of trouble. The Prophet Amos, c. 5. 13. speaks of a time, wherein the prudent shall be filent; and he shews us why, in that time the prudent shall keep silence, for it is an evil time. Some interpret this as an addition to the common calamity of those times: They should be so evil, that wise men would hold their peace. The Apostle prophesies of such times, wherein men will not endure sound doctrine (2 Tim.4.3.) in Religion. And fach times may be, wherein men will not endure found doctrine in Policy. Then the prudent hold their peace, and none speak but fools or flatterers, such times make the quickest market for their fophisticated wares, no other will go off: Such are very evil times, and this is a fore judgment upon those times. There is

Etiam taciturnitas ip a medicina eft. Ambrof. in Pf. 37. Consolator loquase novus morbus agroto eft. Velow in fermonibus magis vulnerot.

Chap. 2.

hope of good when wise men speak: A word from their mouths may cure and deliver a Nation. Yet I conceive that this Text of Amos may be understood as a description of a wise mans duty, at least of his property, in some high and great distempers upon a people. He sees them uncapable of counsel, to give them good advice, is (at that present) but the casting of pearls before Swine, all is lost and undervalued, if not trampled on: Yea, he sees, that the more he labours to reform, the more he enrages them; therefore till this sit be over, prudence teacheth him to keep silence.

Thus also it is, private persons in regard of the evils they endure, they cannot endure faithful counsel in such an evil day upon any private person, let the prudent keep filence, and wait for an opportunity, which may open a passage to let in their reproofs, or directions, or consolations, with a taking advantage into the hearts of their afflicted friends and brethren. The Prophet Isaiah seeing the troubles approaching ferusalem, resolves to take his fill of mourning, Therefore faid I, look away from me, I will weep bitterly, labour not to comfort me, Chap. 22.4. He neither thought that the beholders would faint to fee him, and therefore faith, took away from me; or that feeing him, they would fay, he fainted, and fo would be giving him comfort : that therefore his forrow might have full scope, he saith, Look away from me, I will meep bitterly, labour not to comfort me. When a man is resolved to mourn, let him mourn; your advise may anger him, but it will not help him: Let forrow have its way a while, and that will make way for comfort.

We have thus far carried on the sad story of fobs visitation, his grief is now come to the height, It is very great. We have also seen his friends visit, with a double intendment, both to mourn with him, and to comfort him. We have seen them mourning, they fully reacht that end. We leave them now silent, waiting for a time to attempt and accomplish the other end: they miserably failed in that, it was to comfort him, but they proved miserable comforters: Which in the progress and process of this Book, will receive a large and full discovery.



JOB 3. 1, 2, 3. &c.

Verse 1. After this Job opened his mouth, and cursed his day.

And Job spake and said,

Let the day perish wherein I was born, and the night, wherein it was said, There is a man child conceived, &c.



He former Chapter concluded with the assonishment and filence of Fobs three friends: This Chapter beginneth with an aftonishing speech of Fob. We may be as much amazed at what Fob spake, as we were at their silence; And there appears the same reason of both: namely, the greatness of his grief. They saw his grief so great, that

they forbare to speak; 70b feeleth his grief so great, that he cannot longer forbear to speak; it must have a vent, After this (faith the Text) Fob opened bis mouth. Why, Fob had opened his mouth before, he had spoken twice since he was encompassed with those forrows. True, But Job never opened his mouth as now; he opened his mouth before, to justifie and to bless his God; now he openeth his mouth to accuse, and curse bis day, and therefore the Chapter may well begin with, After this Job opened his mouth, he never spake in this manner before : For he no sooner opened his mouth, but he curfed his day.

The argument and subject of the whole Chapter, is contained in this first verse, the curfing of his day, and concerning this, the Chapter holdeth forth three things most considerable. There are three

particulars belonging unto this Chapter.

First, the Matter, and the Manner of this Curse; what it is, and how exprest: Fob pronounceth a curse upon his day, and unfolds the curse; he unfolds it with much Rhetorick and strains of . Eloquence: Troubles will make a man Rhetorical. Job (as it were) calls up all his spirits, whets his wit, and heightens his invention,

vention, to prepare a proper curse for his day. This he doth from

this first verse to the end of the nineteenth.

Secondly, in this Chapter fob holds forth to us, the ground or reason of this curse: He is full of passion, but his passion is rational. He curseth, but he shews you why. This reason (with some occasional intermixtures) is demonstrated from the ninth to the end of the nineteeth verse. If I am asked a reason of my anger, why I am so bitter against my day, this is the account I give, Because it shut not up my mothers womb, &c.

Thirdly, we have an inforcement of this curse upon his day, by a vehement expostulation, against the lengthning and continuance of his days. He complained in the beginning of the Chapter, that ever he had a day, and now he complains as much that he hath any more days. He wonders why his life began, and he is troubled be-

cause it doth not end. Wherefore is light given to him that is in misery? &c. This expostulation concludes the Chapter.

The nine former verses contain the first division of the Chapter, Jobs curse upon his day, both the matter and the manner of the Curse.

We have this curse, first pronounced upon his day in general,

Then Job opened his mouth, and curfed his day.

Secondly, he fixes a curse upon his day, in the several parts of it. Take a natural day, for the space of 24. hours, and then it confisses ho two parts, of day and night, light and darkness. According to which division the curse runs, vers. 3. Let the day perish wherein I was born, and the night wherin it was said, a man-child is conceived.

Thirdly, he pronounceth a special proper curse upon each part of his day. Take the day for the light, for that space between Sun-rising and Sun-set. He curses that, vers. 4. and 5. Let that day be darkness, elet not God regard it from above, neither let the light shine upon it, &c.

Then follows a curse upon the night, in the 6, 7, and 8. verses, As for that night, let darkness seize upon it, let it not be joyned unto

the days of the year, &c.

So then Job pronounceth this curse, first in general against his day.

Secondly, he divides the curse upon the several parts of the day.

Thirdly, he fastens a special curse upon each part.

Tt2

You see how accurate, how exact Jobs forrows have made

We will begin with that which is first here, the cursing of his day in general, contained in the first verse. Then Job opened his mouth, or after this Job opened his mouth, and cursed his day.

Then, or after this, hath a double reference.

First, after the seven days silence, after his friends had sate by him fo long upon the ground, neither moving question, nor administring a word of consolation, then Job opened his mouth. Or lecondly,

After this, That is, after his forrows were (as it were) boyled up to the height, and began a little to remit, so as he could breath,

recollect himself and consider, in what condition he was.

After this, After there was some allay, some ebb and fall of his over-flowing forrows, then he breaks forth in these words. Sorrow doth fometimes not only oppress the spirit, but stop the mouth, I am so troubled that I cannot speak, faith David, Pfal. 77. 4. That, he could not speak for trouble, speaks the greatness of his trouble. Plenty of forrow makes a scarcity of words: Hence sometimes the Saints in great afflictions and grief of mind, pray and cry much to God. when they speak little. Hanna continued praying before the Lord, (2 Sam. 1.12.) Eli the High-Priest marked ber mouth (faith ium, Musc. in the Text.) Now Hanna, she Spake in her heart; only her lips moved, but her voice was not heard. Would you know why in so much praying, there was no speaking, why her heart spake, and not her tongue. Her felf gives the reason at the fifteenth verse. I am a Woman of a sorrowful spirit. And verse 16. Out of the abundance of my complaint and grief, bave Ispoken bitherto, (c. not with my lips, but with my heart. All which is given us at the tenth verse, She was in bitterness of soul, and prayed unto the Lord, and mept sore. Thus it was with fob, forrow filenced him, forrow in the height caused that high filence, but as soon as that asswaged, Then be opened his mouth and spake.

Alium silenti-

Cwe leves lo-

tes Aupent.

Vehementiam doloris empri-

mit, quod dicit

fe non effe locu.

Plal. 77. 4.

guun'ur, ingen-

A man cannot speak till he open his mouth, yet to open the

mouth and speak, is more then to speak.

First, to open the mouth and speak, is to speak with a loud or clear voyce; as he that speaks softly, is faid to speak in his throat. Or as they who have familiar spirits, or wizards, are faid to peep and to mutter, Isa. 8. 19. A witch or wizard, is called there and in other places of Scripture (Levit. 20. 27. Deut. 18. 11.)

Ob, which fignifieth a bottle or bladder, because such being posfess'd or acted by an evil spirit, spake with a hollow voice as out of a bottle, and (as some assirm) with swollen bellies; From which manner of utterance, the Greeks call them Belly-Speakers. And Fylagemi'-Junius, upon that 8 of Isa. 19. apprehends this as a description of Soi. those Hell-prophets, in opposition to the true Prophets, who used to speak with a clear, loud, distinct voyce: Or as fob here, to open

their mouths and speak.

Secondly, To open the mouth and speak, is as much as to say, he spake with his mouth; And there is an Elegancy in that; as in those like expressions. I beard it with mine ears, that is, I did certainly hear it, or I did fully hear it. I fam it with mine eyes, that is, I am fure I faw it. So the Scripture faith, We are bought with a price, 1 Cor. 6. 20. A thing cannot be bought, but with a price; there must be some price or other, either money, or moneyworth, somwhat answering the intrinsick value of every thing that is bought; but to shew that we are bought with a full price, that Christ did not compound our debt with his Father, but paid the uttermost farthing, it is said, we are bought with a price. So the Prophet Malachy tells the facrilegious fews, Te are curfed with a curse, Chap.3.9. A man cannot be cursed but with a curse, but to thew the greatness of the curse, he faith, Te are cursed with a Curse. So here, Fob opened his mouth and spake, or opened his mouth and curfed, that is, he curfed his day greatly, even with a Cum enim alibitter and grievous curse; He cursed it (as he said) to purpose. Thus to thew the excellency of Christs Doctrine, that his was A Sermon of Sermons, and he the Meffenger, the Interpreter, the One of a Thousand, yea, the One of All the Thousands that ever sed passione ogi-Shewed to man his uprightness: The Gospel faith, Mat. 5. 1. turadloquen-When he saw a great multitude, he opened his mouth and spake. Hence.

In the third place, To open the mouth and speak, is to speak up- Domini sumus, on mature deliberation, to speak considerately, prudently, punctu- fed per folum ally, to speak elegantly, to speak orderly, to speak the words rationem; conef truth and soberness. A sool is said to speak with an open qual supremes mouth: but a wife man openeth his mouth and speaks. A wife ut ex ratione Godly man hath his tongue at his command, but a fools tongue lo quantur pafcommands him: His tongue runs fatter then his wit, as we fay. fionum mores, A fools mouth (as Solomon tells us, Prov. 15.2.) poureth out quos sentiunt, foolighness: Their mouths are always open; and therefore they

que loquitur eco impetu paffromis, non ipfe operuit os Juum dum, non enim per pallionem nostri actus

Figurate enim Or force diaa Parabola vocantur, quia authoritatem hibent Or in fermone d minantur.

canuot be faid to open their mouths : A fool hath not a door to his mouth (therefore also he cannot be said to open his mouth) much less hath he a lock and a key, a bolt or a bar to his mouth: but a wife man hath a door to his mouth, yea his mouth is lockt with wisdoms key, and that unlocks it. I will open my mon: b (faith the Pfalmist, Pf. 78. 2.) in a Parable. Parables are the speeches of wife men, yea, they are the extracts and spirits of wisdom. The Hebrew word fignifies to Rule or have Authority : because such speeches come upon us with authority, and subdue our reason by the weight of theirs. Now when he is about to speak Parables, he faith, I will open my mouth. When wisdom calls for audience and obedience, Prov. 8. 6. she faith, Hear, for I will speak of excellent things, and the opening of my lips shall be right things. David invokes God to open his mouth, when he would shew forth that excellent thing, the praise of God, Psal. 51. 15. God opens not the mouth of a fool, neither doth a fool open his mouth and speak, but his speech opens his mouth.

But did Job open his mouth in this sense wisely and discreetly? did he well to be so angry with his day? spake he wisely in curfing his day? I answer, though there was much passion in this speech, yet Fob spake out of much deliberation, he considered what to speak before he spake. A man may speak with much passion, and yet speak out of much deliberation, and so did Fob here; in that long filence he was learning what to speak. And as there was much heat of passion, so there was much light of wisdom in what he

spake.

Fourthly, To open the mouth and speak, is to speak boldly and confidently, to speak with freedom and liberty of speech; (as the Greek word fignifies) to speak all a mans mind, without fear, or favour of any man, Prov. 31. 8. 9. Open thy mouth for the dumb, open thy mouth, judge righteoufly, orc. that is, be bold for those that Or pross dilio, are poor, and dare not appear themselves, speak thou aloud for the dumb, and freely for those that cannot plead their own cause, or make out their own innocence. The Apostle begs of the Epbesians, Chap. 6. 19. that they would pray, that utterance might be given bim, that be might open his mouth boldly, to make known the mystery of the Gospel: and neither fear the faces of men, nor conceal the truth of God.

You see then by the opening of this expression, there was more then bare speaking meant, when Job opened his mouth and spake;

Παρόησια λα-AEV. Job 7. 26. En may omne дшил дий отne id disit quod

adrem perimet, mibil verities

Forum gintufcum lequipur.

offerfinen

When a wife and a holy man opens his mouth, you may look for more then words, even the treasures of Wisdom and of Knowledge.

Let us now examine what treasure we can make of those words

which fob spake, when he opened his mouth.

He opened bis mouth, and curfed bis day.

But is there any treasure in a curse? except that which the Apofile speaks of, as the fruit of Gods abused patience, Rom. 2.5. Atresfure of wrath. Or did fob deliberate for a curse? was he moulding and fashioning so deform'd an issue as this in his thoughts so long? Yes, faith the Text, be opened his mouth, and curfed his day.

The word here used, to Curfe, is not the word which we have met with so often in the two former Chapters : where Satan undertook that fob would curse his God. That word, in its native sense, fignifies to bless. But here when Fob curfeth his day, a word is used which hath neither name nor thaddow of a bleffing: And it Levin out nulis derived from a root which fignifieth a thing that is light, move- him pondern able or unsetled. And so by a Metaphor, it signifies any thing or phoram; levis perfon which we despise, contemn and flight, or the act of despi- vilis contempfing and curfing; and the reason of it is, because those things true fuit in which we despise, contemn or curse, we look upon as light things, trivial, or vain, or hurtful: On the contrary, the word in the Hebrew for honour and glory, comes from a root which fignifieth heavy or ponderous; because that which we honour and respect, we look upon it as a thing that hath weight and substance in it : And In Kalfignifi. the Apostle calls that most Glorious Estate of the Saints in Hea- cat grave esta ven, a weight of Glory, 2 Cor. 4.17. The opposite word which we sive ingraves have in the Text, is frequently translated, to despise or contemn, homorare, quia and likewise to curse and blaspheme : and doth properly signific quos honoraness fuch a curfing, as arises from the contempt, or light effeem, which non habemen we have of a thing or Person. So we have the word clearly used, leves sur vies, Levit. 20. 9. Every one that cursetb bis father or bis mother; Now Sed corum ouobserve, cursing of the father or mother, it is directly opposed to the thorizationfifth Commandment, which faith, Thou Shalt bonour thy Father Rivetus, and thy Mother, thou shalt look upon thy father and thy mother as upon persons of weight and honour, whom thou art bound to reverence and esteem; so that to curse the father or mother, is to account them vile and contemptible. The fame word expresses,

male dixit ; blasphemavir. that vilanous act of Shimei, 2 Sam. 16. 15. Who came forth and cursed David still as be came. That act was alike opposite both to the rule and word of the fifth Commandment, which faith, bonour thy Father, &c. taking in the civil Father as well as the Natural: Shimei's curling David, lightly effeemed David, he did not look upon him, in or according to the weightiness and honour of his Kingly person, or of his Kingly Office, a King is a weighty person, a Crown is a weighty thing; Shimei despised and so cursed both. Sometimes the word is translated directly to despise: I will give you two Texts for that, Gen. 16. 4. When Hagar faw she had conceived, ber Mistres's was despised in ber eyes, (it is the same. word with that used here for cursing) the meaning is, she did lightly efteem her Mikress; Thus she thought, now shall I have the honour of raising Abrahams Family; now I am at least as good a woman as my Mistress; thus she despised Sarah. Again, 1 Sam. 2. 30. where the Lord faith concerning Eli's Sons, Them that bonour me I will bonour, and they that despise me, shall be lightly esteemed. I will make little account of them that make little account of me; and woe be to those (though all the World honour them) whom God despiseth: That man loses more then honour, whom God doth not honour: And they who deny God his honour, deny him all good, and offer him all evil; fuch a despising of God, is a curfing of God.

Further, To curse (if we consider it in the nature of the thing, and not firictly in the literal sense of the word) is to wish evil to a thing or person; This also is the meaning of the curse in this place; for when fob explains this curse in the parts of it, he doth (as it were) with wonderful art and skill, gather together whatfoever may be thought the evil of a day, or the evil of a night, and calls it up, to seize upon them. A curse, or to curse, vertually contains in it all evil; As a bleffing, or to blefs, contains in it vertually all good. Every mercy we enjoy, is a bleffing specificated; And so an evil that falls upon man, (as Sword, Famine, Pestilence, &c.) is a curse specificated; Howsoever possibly those things which are in their nature evil, and in their matter a curfe, may be qualified (in reference unto fome person) into a bleffing. But take a curse properly, and it containeth all evil, and only evil in it. Therefore as when God had given the world an effe, a being, that he might give it, a bene effe, a well being, he adds to the work of Creation, the word of benediction, And God bleffed them, and Siid

faid unto them, be fruitful, &c. Gen. 1. 22.28. So afterward when man had finned, and the Lord intended to leave the world groaning under part of those evils which sin had brought upon it, he wraps up all in the word of a curse, Cursed be the ground for thy sake, &c. Gen. 3.17. So then, when Job curseth his day, he witheth all the evil to it, that a day is capable of. And Job opened his mouth and cursed his day.

But, what was this day that Fob was fo angry with it? and that

his passion doth so burn against it?

The Text speaks indefinitely, Job cursed bis day.

Some understand it of the day of his present suffering, he cursed the day on which such troubles befell him: And we find sometimes in Scripture, that a day put thus alone, is an evil or a troublesom day; As in the twelfth verse of the Prophesie of Obadiah, the Lord rebukes the children of Edom thus, Thou shouldest not have looked on the day of thy brother, that is, the day of thy brother facob's sufferings, the day wherein I had him under my rod and afflicted him. So the day of the Lord, is the day of the Lords anger, when he pours wrath and trouble upon the earth, Isa. 2. 12. The day of the Lord of hosts shall be upon every one that is proud and losty, and upon every one that is listed up, and he shall be brought low. The day of the Lord, or the day of a man undetermined, often

fignifies an evil day.

But here we may rather understand it for that day which was as the occasion, or for the occasional day of all Fob's troubles, and that was his birth-day; If his birth-day had been prevented, all his troublesom days had been prevented; therefore he falls out with that, as himself explains it, verse 3. Let the day perish (saith he here) wherein I was born, and the night in which it was said, there is a man-child conceived. It is usual to call a mans birth-day bis day, fo the Scripture is conceived to speak, Hof. 7.5. In the day of our King, the Princes have made bim fick with bottels of wine; That is on his birth-day, which among Princes is commonly folemnized with feaffing; as we read of Pharaoh and of Herod. So then, the day is his birth-day, the day of his nativity: which some take precifely, for the day upon which he was born; and others more largely, for the annual return of that day; as if he had laid in a curse for a day, whensoever or how often soever it should return in the years of his life.

A little further to clear the sense of this curse, let us consider the

whole matter as we have confidered the words. There are two or three questions, which being debated and resolved, will give light to this context.

Job you see takes upon him to curse, First, it may be questioned, whether a curse be in the power of manor no? Can a man curse

persons or things?

Verf. I.

Surely bleffings and curfings are both in the hand of God, whether we respect persons or things. There is a ministerial curse, and a ministerial bleffing in the power of man: but it is not in the power of any man magifterially to make any thing or person bleffed, or to make any thing or person accursed. It was a great brag which Balack made of Balaam (Num. 22.6.) I wot (faith he) that be whom thou bleffest is bleffed, and be whom thou curfest is curfed. He thought he had the curse in his command, he could curse whom he pleased, and what he pleased, and when he pleased, but he was deceived; he reckoned beyond his strength, and beyond the strength of a creature. What the Apostle speaks in another case concerning the ministry of the word, Paul may plant, and Apollos may mater, but it is God that giveth the increase, is as true in this; one man may plant a curse, and another man may water it with a hearty with that it may grow, but it is God only that giveth the increase of evil, and the decrease of good. Curses are not in the power of any creature; if they were, we should have a miserable world quickly. How many should we see daily blasted with the breath of malicions execrations? Some mens mouths are full of curfing, Pfal. 10.7. They love curfing, they clouth themselves with cursing as with funt moledica, a garment, Pfal. 109. 17, 18. Curfing (as one of the Ancients complained in his time) is now made the common weapon of anger and wrath wishes that evil, which (because of weakness) it cannot work. If curfing could have done it, we had not been malis pro'armin a people at this day. How often hath Balack (out of fear or envy at our prosperity) sent to Balaam (I mean the false Prophet that dwells on the seven hills) Come curse Israel, come defie England; how often hath that Balaam curs'd our Ifrael? We have heard of his Anniversary Anathema's, wherein this Church and State have been ftruck with the thunder and lightning of his Papal curse. But the curse causeless (faith Solomon) shall not come. And we may fay to England, as Moses did to Israel concerning Balaam's curfe, Deut. 23. 5. Neventheless the Lord thy God would not bearken unto Balaam: But the Lord thy God turn-

Prima femper ivarum tela de que non possimus imbecilles, optomus irali Votis utimur. Salvian 1. 3. de pubern ..

Chap.3.

ed the curse into a blessing unto thee, because the Lord thy God loved thee. And what David prayed about Shimei's curse, we have seen come to pass: The Lord bath requited us good for bis cursing, 2 Sam. 16.12. We have far greater cause to fear the biesling of Rome, then the curse of Rome: But to return. The result of all is this, When God pronounceth a curse, he makes it to be a curse; man at the worst, can but wish a ourse and pronounce it. Man is but the Minister, God is the Master of the curse; God can instict it, man can but think or wish it.

Another thing here questionable is, Whether it be lawful to curse the creature? Job curseth his day; The rule of the Apoltle

is, Rom. 12.4. Bless and curse not.

In some cases, to curse is Gods command and our duty, and then we are Gods Ministers for wrath against the wicked. Many times man (though forbidden) curses, then it is his fin, and he is Satans

Minister for evil against his brother.

There are some cases wherein we may curse. When the Patriark Faceb was upon his death-bed, and bed of bleffing, yet he pronounced a curse upon the rage and anger of his two sons, Simeon and Levi, Gen. 49.7. Cursed be their anger for it was fierce, and their wrath for it was cruel. I will divide them in Jacob, and scatter them in Israel. We may curse the plots and counsels of wicked men, enemies of Christ and of his people: we may curse the persons of wicked men, as implacable enemies of Christ, and of his people: So David more then once in the book of Pfilms; yet it is to be considered, that some of those Pfalms are Prophesies of a curse, not pronunciations of a curse. And in all lawful cursings we must observe these two rules. First, To aim the curse at the destruction of the fin, not of the finner. Secondly, Where the finner appears incorrigible, yet to defire the clearing up of Gods Justice in punishing, not the punishment it felf. To eurse any thing or perfon passionately, is infirmity: To curse any thing or person maliciously, is gross impiety.

There is a third doubt, the resolving of which will further clear the Scripture to us, that is, Whether a day be an object capable of a curfe or no? It is a queltion moved by the School-men, whether a bleffing and a curie do belong to any but a reasonable crea- Aquin .: 3,30. ture? or whether any thing else be a subject capable of a blessing 76. Art. 2 or a curse? And they resolve it, that nothing is properly the subject Benediatio volo of bleffing and curfing, but a reasonable creature. Therefore a day malediano.

which

Proprie ad illam rem pertinet cui potest aliquid bene rei male contingere, fc.rationali creatuvæ. Creaturis wel malum di- is a penalevil. citur. ontingere in ordine ad creaturam rati onalem, propter gusm sunt, Aquinas, ubi Jupra.

which is a part of time, is in it self uncapable of a curse; Those things only are capable of penal evils, which are capable of moral evils; A day is not, cannot be morally evil, though there be many moral evils acted in the day. The Apostle adviseth us, to redeem the time because the days are evil, Ephes. 5.15. Times are called evil, in regard both of troublesome evils and tinful evils, From evil men and evil manners, dayes are denominated evil, yet dayes in nalibus, bonum themselves are not evil morally, and so not liable to a curse, which

Verf. I.

Further, Those creatures which have life in them, and have no reason in them, are on the same ground incapable of a curse: whereas it is faid, that God curfed the ground, and curfed the ferpent, Gen. 3, 14, 17. neither the ground nor the serpent were cursed in themselves, or for their own sakes. The serpent an unreasonable creature, had not the knowledge of God, and the earth a senseless creature could not feel the power of Godstherefore the curse upon those creatures, was only in order to, and as a punishment of the fin of man; The Text is express, Gen. 3. 17. Curfed be the earth for thy (ake; The earth there comprehends all the creatures living on the face of the earth, befides man: These are cursed for mans sake. As those creatures at the first received not a being or a blessing for themselves, but for mans good, so they receive not any evil or curse but for mans punishment : So we are to understaud those places in Deut. 28. Curfed be thy Basket and thy store, &c. God threatens a curse on these creatures, the fruits of the earth, &c.in order to mans disobedience: But it shall come to pass, if thou wilt not hearken to the voyce of the Lord thy God, to observe to do all his Commandments, &c. that all these curses shall come upon thee, and overtake thee, ver. 15. Observe, That the curse is threatned to come on them, to overtake them; When the basket was curfed, when the increase of the kine and the flocks of the sheep were cursed, man was cursed: For we may say in the letter, as David did in a figure, when the Angel of the Lord smote his people with the pestilence, (2 Sam. 24.) Alas, what have these sheep done? that they should be smitten with a curse. As in pulling down the house of a Traytor, the revenge is not taken against the materials of the house, but against the master of the house. So then, for the resolution of this point, take it thus, No creature below man is or can be accursed by God or man properly, terminately, or ultimately: That is, in it self or for it self, from it self, but only improperly and . Chap. 3.

and relatively, namely with respect to what man should do, hath done, or suffered. First, in reference to what man should do; so Christ cursed the fig-tree, to teach man either the duty of fruitfulness to the glory of God, or of faith in the power of God. Secondly, in reference to what man hath done, the fin of man, thus God cursed the serpent and the ground: The serpent was cursed both for admonition to man, and for a punishment on man; God to admonish man, how much he hated sin, punisheth an irrational instrument of fin, and by that enmity planted in the serpent as a curse, punishes mans too much familiarity with the serpent. And as the enmity of the serpent was mans scourge, so also was the barrenness of the earth: That barrenness in bringing forth good fruit, that fertility in bringing forth bryars and thorns, were both as rods for the back of man. Thirdly, the irrational or senseless creatures are cursed in reference to that, which man suffers. Thus David cursed the mountains of Gilboa, 2 Sam. 1.21. because there Saul, and his beloved Jonathan, were flain by the sword of the Philittines, because there the shield of the mighty was vilely cast away, the sword of Saul, as if he had not been annointed with oyl. In this sense, (as David cursed a place) so fob curses a time, bis day; the day which either gave occasion to his sufferings, or the day in which he actually fuffered fuch a world of evils. Thus also 7eremy curses his day with a vehement curse, Fer. 20.14. Cursed be the day wherein I was born, let not the day wherein my mother bare me be bleffed: And not only fo, but he curses the man who first reported his birth; verse 15, 16. Cursed be the man who brought tidings to my father, Saying, a man-child is born unto thee, making him very glad. And let that man be as the Cities which Maledicere rethe Lord overthrew and repented not: and let him hear the cry in bus irranienalithe morning, and the shooting at noon-tide, &c. And why so bitter bus in quana curse? was it against the day for it self, or against the man him- tura est peccafelf? Feremy shews it was not, verse 18. Wherefore came I out of tum blasphethe womb to see labour and forrow, that my dayes should be confu- mia, miledicemed with shame? To curse any thing under the notion of a crea- reen in seconture, or as it is the work of God, is to blaspheme God; to curse siderarie of oriany unreasonable or insensible creature in themselves, or to take num. revenge on them, is to be, if not senseles, yet (I am sure in that Aquinas ubi act) unreasonable. So sar of this cursing his day in general. It supra. follows,

tum funt crea-

Verf. 2.

Verse 2. And Job Spake and said.

This verse is only a transition into the matter of the next, it is as if the Holy Ghost had faid, Job curfed bis day: and would you know how he curfed it? He did it after this manner, or in this form of words, Job spake and said, thus, Oc. Only note, that the word which we translate speak, is in the original answered; and fo often in Scripture, he is faid to answer who begins to speak. 706 answered and faid.

Respondere Sepe dicitur qui orditur fermonem, etiamsi nulla interrogatio pracesse. rit, Druf.

We shewed you before, that this day in general was the object of this curse, now he eurses it in the parts of it, the day and the night. Let the day perish, &c. At which words the stile alters, that which you read forward to the fixth verse of the 42. chapter, is facred Poetry, Fob breathes out his passion in verse, and in verse receives his answer. It is questioned, whether Job at that time opened his mouth, and vented his forrows in verse, or whether it were after contrived to by the pen-man of this book. As I fee no profit in moving this question, so I think there is no possibility of resolving it: And therefore I leave it as I found it, a quere still. Only this is observable; that writing in verse is most sutable, where the matter written is deeply steep't in, and chiefly wrought out of our affections. Hence we find, That those parts of Scripture, which set forth strongest affections, are composed in verse: As those holy flames of spiritual love between Christ and his Spoule in the Canticles of Solomon: The triumphant joy of Deborah, after deliverance from Sifera's Army : of Mofes and Miriam, after the destruction of Phardob: The afflicting forrows of Hezekiah in his lickness: And the Lamentations of Feremy, for the captivity of the Jews: The book of Pfalms is as it were a throng of all affections, Love, joy, forrow, fear, hope, anger, zeal, every passion acting a part, and woond up in highest strains by the Spirit of God, breathing Poetical eloquence into that heavenly Prophet. So this book of Job, whose subject is forrow, hath a composure answerable to the matter. Passion hath most scope in verse, and is freest when tyed up in numbers. The words follow;

Let the day perish.

What this day was, we shewed you before; It was the day of his nativity, the day (faith he) wherein I was born. How should this day perish?

Chap.3.

To perify, signifies first, not to be. A thing is said to perish, when it is annihilated, when it returns to nothing: As the Psalmitt speaks, Man being in honour, and understandeth not, is compared to the beasts that perish. The perishing of a beast, is the nonentity of a beast; when a beast dieth, it perisheth, it is not; A beast is no more, but vanisheth quite, and is gone for ever. Then, such mens likeness to a beast is not in perishing, but in the want of true understanding: He doth not say, man perisheth like a beast, but he is like a beast that perisheth. A wicked man, how honourable soever, is a brutish man, ver. 10. For he knows nothing spiritually, and what he knows naturally, in that like a brute beast he corrupts himself, as the Apostle Jude speaks, ver. 10. of his Epistle. But between the perishing of a foolish man and a beast, there is a vast difference; A beasts perishing is a not-being, a foolish mans perishing is a miserable being.

For fecondly, To perift, signifies often a miserable being, as in Joh.3. 11. God so loved the world, that he gave his only begotten Son, that whosever believeth, should not perift, &c. Not perift, the meaning of it is not that all unbelievers thall lose their very beings, become a nothing, and with their existence part from their effence. Some wicked beastly men would be glad of this, that they night live here wickedly, and afterward dye like beasts, in that sense eternally: If this were the perishing that is threatned unbelievers, many of them would be ready to say out of love and liking to their lusts, as Esther did out of love and zeal to the cause of God, If me perish me perish; If this be to perish, let us perish. But that perishing is of another nature; They that believe not shall perish, that is, they shall live and perish, they shall be, and be insteadle for ever; the wrath of a displeased God, and the sting of a polluted consci-

ence, shall torment them to all eternity.

Thirdly, To perish, is to be impaired, or lose former dignity and respect. So let the day perish, may be taken in this sense, let not that day be solemnized, let it not be remembred with wonted joy and gladness. A day which hath usually been solemnized, may be said to perish, when that solemnity is laid down, and utterly disus'd. In ancient times (and the custom in some places remains to this day) Great men and Princes kept the memory of their birth-dayes with feasting and triumph. Thus we read, Gen. 40. 20. And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants. And Mat.

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14.6. We read, that when Herod's birth-day was kept, the daughter of Herodias danced before them. It is generally conceived, that 70b did folemnize his birth-day, and fo many Interpreters take those feasts, spoken of in the first Chapter, to have been the birth-day feasts of Fob's Children. Origen, in his fragments upon Matthew, affirms, that the Scripture gives no testimony of any one good man celebrating his birth-day: The truth is, while we reflect upon our birth-sin, we have little cause to rejoyce in our birth-day: The new-born infant feems to forbid this folemnity, and by his tears weeps and speaks down this joy. The birth-day of Nature should be mourned over every day, much more upon the day of our birth. The birth-day of Grace is our joy and our glory, and is worthy to be rejoyced in not only in this day of grace, but in that of glory, and foit shall Eternity, which is the day of glory, is one continued triumph for our birth-day in grace. Notwithstanding this, I fee no cogent reason, why a godly man may not celebrate and rejoyce in his natural birth-day; so he rejoyce in God, who took him out of his mothers womb, and hath preserved him ever since he was born. So then, we taking Fob's day for his birth-day, he faying, Let that day perish, means, let it be no more solemnized, let there be no more joy, no feasts upon that day.

Or fourthly, Let that day perish, may be thus understood, let. not that be reckoned upon, let it be loft, let it not be counted in the Calender of the year. A day whereof no use is made, is called in Scripture, a lost day, a fallen or perished day. In the fixth of Numbers, the number of days is prescribed for the separation of the Nazarites, thus and thus it shall be, and so many days: Now if the Nazarite had continued many days, according to the Law of his separation, yet if he were polluted with a dead body before the full number was accomplished, then he must begin again, for (faith Moses) the dayes that were before shall be lost, because his separation was defiled, ver. 12. In the Hebrew it is, all the other dayes shall fall, he must not reckon upon those: So here Iob saith, let the day perish, that is, let it not be numbred or reckoned, let it be as a day lost or fallen: So then, the sum of all is this; let the joy and solemnity of my birth-day be laid aside, let it never be celebrated more in the return of the year, I could wish that day had never been; but seeing that is impossible, it having been already, yet let it be as if it had never been, let it be put out of all accounts, let it be taken off from all records; and not only not remembred

with mirth and feasting, but not be remembred at all.

And the night wherein it was said, a man-child is coneeived.

So we translate: The elegancy of the Hebrew speaks thus, The night which said, a man-child is conceived; as if the night had been the messenger, and had brought word of his conception. Some render the Hebrew word [Hara] (which we translate conceived) Born, applying both parts of the verse to his birth, Let the day perish wherein I was born, and the night in which it was said, a manchild is brought forth; And the Original word will bear it, being used (as learned Mercer observes) for production as well as conception. So I Chron, 4.17. And she bare Miriam and Shammai, Oc. She bare, is the word in this Text of Iob: We may take it either way; the sence is clear according to our Translation, that Iob fends this curfe beyond his birth-day, even to the night wherein he was conceived: Or if we refer it no further back then to his birth, it is as if he had faid, whether I were born by night or by day, let the time of my birth be accurfed; if it were upon the day time, let that day perish wherein I was born; Was I born in the night? let that night perish, wherein it was said a man-child is brought forth: This diffribution notes a resolvedness to curse it; and less he should miss the time of the day, he curses both the divisions of time in every day. As Benhadad in his charge for the taking of those young men that came out of Samaria, to shew how fully he was resolved to have them taken, faith, Whether they be come out for peace, take them alive, or whether they be come out for war, take them alive 1 King. 20.18. As if he had faid, I'le have them taken what foever comes on't, or for whatfoever they come, they shall not escape. Or as Herod, who, that he might be fure to flay Christ in his infancy, commands all infants to be flain : So Iob, that the curse might not miss the time of his birth-day, curses all the time of that day, the day and the night. For though a man be born in the night, yet that is not called his birth-night, but his birth-day : And to be born, is to come into the light, though the birth-time be the darkest of the night. Hence the Heathen called their Iuno, whose help they invoked in time of womens travel, (Deam lucinam) the goddes's bringing into light.

So much for the opening of this curse, both in the general and in the parts of it, respecting the object, day and night. In the next words he cuts out or proportions a special curse, as the portion

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of each part; The day hath a share, and the night hath a share, each by it self. Before I open this box of curses any further, I shall

observe somewhat from the discovery thus far made.

And first I must answer a doubt arising upon the whole matter; for it may be questioned upon this you have already heard, though we carry on his complaint no further, How Job can be fet up with fo much admiration for a mirror of patience, who makes fuch bitter complainings, and breaks out into fuch distemper'd passion, curfing bis day? May he not rather be an example of impatience? an unimitable pattern of an unquiet, an uncomposed spirit? Are thefe the words of patience and sobriety? Is this the language of Submission and humility, Curfed be my day? He seemeth to be so far from patience, that he wants prudence; so far from grace, that he wants reason it self and good nature; his speeches report him. mad or diffracted, breaking the bounds of modefly and moderation, firiking that which had not hurt him, and firiking that which he could not hurt, his birth-day. In this fob appears much like that proud Emperour Zerxes, of whom the Historian reports, that when the raging Hellespons broke down the bridge that he had made over it, he in a rage caused some hundreds of stripes to be inflicted as a punishment on those waters, and caused a pair of shackles to be cast upon those waves, to teach them subjection : was not this madness? what cared the waters for stripes? or why should Zerxes take revenge upon the waters? And was not 70b as mad? what cared his day for the curse? or why should 70b take revenge upon his day? But as the Prophet faith, Hab 3.8. Was the Lord displeased against the rivers? was his wrath against the sea? Should the Lord fet his anger against irrational creatures? Doubtless he doth not. Therefore enquire further into the matter; So, did Fob full out with his day? was he angry with his day? This is yet further to be enquired into and answered.

There are some, who on the one hand prosecute the impatience of Job with much impatience, and are over-passionate against Job's passion. Most of the Jewish Writers tax him, at the least, as bordering upon blasphemy, if not blaspheming. Nay, they censure him as one taking heed to, and much depending upon Astrological Observations, as if mens sate or fortune were guided by the Constellations of Heaven, by the sight and aspect of the Planets in the day of his nativity, as if Job had observed some malignant Conjunction of the Stars upon that day: As if, like the superstitious Heathen,

he divided days into lucky and unlucky, good days and bad days; as if he had denyed the providence of God, at least the particular providence of God; in guiding individual persons or passages of our lives here below.

There are others who carry the matter as far on the other hand, altogether excufing, and which is more, commending, yea applauding fob in this act of curfing his day; They make this curfe an argument of his holiness, and these expostulations as a part of his patience; contending first, that these did only express (which he ought) the suffering of his sensitive part, as a man, and so were oppolite to Stoical Apathy, not to Christian patience; to a stone, not

to a man.

Secondly, That he spake all this, not only according to the Law of sense, but with exact judgment, and according to the Law of foundest Reason; And which is far more, that he spake all this, not of impotent anger against his day, but out of perfect love unto his God: That he spake this curse, not in his own, but in the behalf of God pleading for the providence of God against the surmiles of men: For (fay fome) he feared left his friends feeing him (whom they ever took for a godly man) thus afflicted, should accuse the providence of God; As if he had said, I would I had never been born, or it had been better for me not to have been born, rather then I should be an occasion for any to take up hard thoughts against God, or that his Name through my sufferings should suffer. So that the love of God, not weariness under, or unwillingness to be under the cross, constrained him thus to speak: And if he was besides himself (as the Apostles word is) it was to God, 2 Cor. 5. 13.

I do not say, but that Fob loved God, and loved him exceedingly all this while; but whether we should so far acquit Fob, I much doubt, especially seeing Job himself faith, Chap.42. I have spoken, and I will speak no more: If lob had spoken so much from the love of God, and to the honour of God in this curse, having spoken once, he ought to have spoken again and again: And had it been fo, furely Tob might have spared his repentance, as to this point, and needed not have faid, Now I abbor my felt, and repent in dust and ashes: If Iob had spokenall this according to exact reason, and the exactness of holiness, he had no reason to repent, especially to repent in dust and ashes; for what he had thus spoken: No man needs abhor himself for that, wherein he both intentionally and actually honours God. XX 2

We must therefore state it in the middle way, that Job is neither rigidly to be taxed of blasphemy or prophaneness, nor totally to be excused, especially not flatteringly commended for this high complaint. I conceive it must be granted, that Job discovered much frailty and infirmity, some passion and distemper in this complaint and curse, yet notwithstanding we must affert him for a patient man, yea, for a mirror of patience; and there are five things considerable for the clearing and proof of this Assertion.

As first, Consider the greatness of his suffering, his wound was very deep and deadly, his burden was very heavy, only not intollerable: The sufferings of Christ being exceeding great, caused him to complain, that his Soul was exceeding sorrowful even unto death, Mat.27.38. Yet in this complaint there was not the least imaginable touch of impatience. When he hung upon the Cross, he cryed out, My God, my God, why hast thou for laken me? vers. 46. yet in this cry, no impatience. To cry out for every light touch, argues, indeed a vain and an impatient spirit: but he that sometimes fetches a groan under a weight of sorrow, is yet untoucht either in his wisdom or in his patience. In such a case to cry out, is a discovery of humane frailty, but not of sinful frailty: Grace doth not take away sense; the endured, and then you will find little impatience, though he complained much.

Secondly, Consider the multiplicity of his troubles; they were great and many: many little afflictions meeting together, make a great one; how great then is that which is composed of many great ones? Many pebble stones will make a heavy burden, how then is he burdened, who hath (if such a thing may be supposed) many mill-stones upon his back? Job's afflictions came upon him as an Army, and encompast him round about. He had many particular afflictions, any one of which might make a very patient man complain; then Job, who bare them all, was not impatient, though

he complained.

Thirdly, Consider the long continuance of these great and many troubles, they continued long upon him, some say they continued divers years upon him. We use to say, A light burden is heavy, if the journey belong: a man may bear any thing for a brunt, or for a spurt, but to have a sad load continued upon the shoulders all the day, pinches fore. Iob's load lay upon him day and night, day

after.

after day, yea, moneth after moneth; Chap.7.3. I am made (faith he) to possess moneths of vanity: yea, as some have calculated them, his troubles continued year after year for seven years. Though a man make some, yea great complainings, under many greatilong lasting afflictions, an easie Apology may acquit him of

impatience.

Fourthly, Consider this, that his complainings and acts of impatience were but a few, but his submissions and acts of meekness under the hand of God were very many. Now we know, that one or a few acts though evil, do not denominate a person, especially when they are ballanced by many acts of good in the same person, and about the same thing. How often doth Iob in this Book breath forth patience, humility, faith, love, and stedfast trust in God, whatsoever he should do with him: these ballance his complainings, yea indeed they over-ballance them so much, for the setling of our judgments about Iob's patience, that they leave not so much as an

opinion of the contrary.

Fifthly, Take this into confideration, that though he did complain, and complain bitterly, yet he recovered out of these complainings: he was not overcome by impatience, though some impatient speeches came from him: he recals what he had spoken, and repents for what he had done. See how he submitteth himself (Chap. 42.) how low he lies before God, even in the dust, and faith, I will speak no more, If I have been impatient, I will use no more impatient speeches; If I have been impatient, I repent of it, I repent of it in dust and ashes: To repent of impatience, takes away the imputation of impatience; and to fay I will do evil no more, gains (through the mercy of God in Christ) an acceptance of us, as if we had done no evil: A man is Conqueror, though in the battel he fuffers many foils, and receiveth many wounds, and loseth much blood; though for a great while in the day a man be worsted, yea, though a whole Army be worsted, yet if in the Evening, in the close of the day, he and they keep the field, and foil the encmy, the day is won, and victory goes on this fide. Iob was in agreat battel, in a fore fight of afflictions; though it be granted that he received some wounds, and had some foils, and sometimes looks as if he had been beaten, and speaks as if he had been overcome, yet in the close, in the evening, in the making up of all, he went away a Conqueror; the conclution was victory and glory; Iob had the victory, and God the glory: Therefore as the XX3

Apostle

Apostle Iames, Chap. 5.11. when he speaks of enduring with joy, refers us to the end of Iob's day of trouble, to the end which the Lord made, Te have heard, saith he)of the patience of Job, and have seen the end of the Lord. So look to the end of Iob, to the end (which through the strength of the Lord) so made, and there you shall see patience having a perfect work, or the perfect work of patience. Look not alone upon all the actings of Iob, when he was in the height and heat of the battel, look to the on-set, he was so very patient in the beginning, though vehemently stirred, that Satan had not a word to say; look to the end, and you cannot say, but so was a patient man, full of patience, a mirror of patience, if not a miracle of patience; a man whose face shined with the glory of that grace above all the children of men.

So much for that Question; I shall now add two or three Points of Observation.

The first thing then that we may observe from hence is this; If we compare Iob in the two former Chapters, with Iob in the third, we shall find that the case is altered with him, he scarce speaks like

the fame man. Hence observe in the general,

That the holiest person in this life doth not alwayes keep in the same frame of holiness. There is a great deal of difference between what he spake in the former Chapters, when he heard of and selt these things first, and what he speaks now. The Lord gave, and the Lord bath taken away, blessed be the Name of the Lord. Shall me receive good at the hand of God, and shall we not receive evil?

This was the language we lately heard, but now curfing: certainly his spirit had been in a more holy frame, more sedate and quiet then now it was. At the best in this life we are but imperfect, yet at some time we are more imperfect then we are at another: Faith is never very strong, yet at some time saith is weaker then at another: Our love to Christ is never very hot, but yet at some time it is colder then at another, we cannot keep it in the same degrees of heat. A man at one time can both do and suffer, and a while after he can neither do nor suffer as he could at that time, he is out of frame, and bungles in both. Take the life of a Christian altogether, it is a progress, it is a continual growing; yet take his life apart, consider him in every circumstance and mage of his life, then there are many stops and stands in his life, yea many declinings: As it is with a child, Take a child, and his life from his birth to his full age is in a growing condition, yet con-

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fider him at some particular time, and the child may abate, the child may not only be stronger, but much weaker then he was a year or a moneth before. So it is with us from the first hour of our spiritual life, till we attain full stature of it in Christ; Only this is our comfort, that in Heaven our Souls shall be set up in such a frame of holiness, as shall never be moved nor abated in the least degree: Look in what frame the hand of God fets us up in that day, we shall continue so to all Eternity, and that will be the highest and most exquisite frame both of holiness and of delight. But now we are up and down; one day patient, and another day impatient; now believing, and another day distrusting; now the heart melts and is very tender, anon it is very hard and relentless. -How meek a man was Moses, not such a man for meekness upon the face of the whole Earth, and yet at one time passionate, and at another so angry, that he spake unadvisedly with his lips. How full of faith was Peter at one time? how resolv'd to flick close to Christ? yet shortly after, how full of fear? and for fear denying Christ. We who receive good gifts and perfect gifts, are lubject to turns and variations, only he from whom every good and perfect gift comes, is without variableness or shadow of turning.

Secondly observe, That great sufferings may fill the mouths of bolieft perfons with great complainings. Inb was not only afflicted, but afflicted greatly; Iob did not only complain, but he complained greatly: You fee what complainings David made in his great troubles, Pfal. 77. 2. In the day of my trouble I fourbt the Lord, my foreran in the night and ce sednot, my Soul refusel to be comforted. So Himan, Pfal. 88. 3. My Soul is full of troubles, and my life draweth nigh unto the grave : and verse 15. I am afflicted and ready to dye from my youth up, while I suffer thy terrors I am distracted. Hezekiah under the greatness of his affliction (Ifi. 38. 14.) faith, Like a Crane or Swallow, fo did I chatter; I did mourn as a Dove, &c. Ieremy, a holy Prophet, speaks, if not out-speaks Iob in his complaint, Chap. 20.14. Curfed be the day wherein I was born, let not the day wherein my mother bare me be bleffed. Eursed be the man who brought sylings to my father, saying, a man-child is born unto thee: He doth noc only curse his birth-day, but the messenger of his birth; and he curfes both with a word of deeper deteffation then Iob imployed to ease or empty his troubled spirit by; Iob's words signified

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but his difesteem, and himself regardless of his day, but Ieremy imploys that very word, through which God poured out his wrath and everlafting displeasure upon the Serpent and the Devil, Gen. 3. 14 In each of these Ieremy went a strain of impatience beyond Iob, and yet holy Ieremy still. The Lord (faith the same Prophet, Chap. 8. 14.) bath put us to silence, and given us maters of gall to drink, because me have sinned against the Lord. When we remember our own lins, we have reason to be filent, though the Lord feed us with waters of gall, bitter waters. And if we be filent, and open not our mouths, because we have finned, he bears with our cry, as we are pained: He knows whereof we are made, and remembers that we are but dust. A little thing troubles our sless, therefore it is no wonder if flesh and blood cry out in great troubles, though they be subdued by grace unto the spirit. And if God (in this case) bear with us, we ought also to bear with one another, and not to be scandaliz'd, or take offence, when we see good men mourning and lamenting under the evils which they endure. He that understands man, will compassionate the forrows, not question the fincerity of a complaining, groaning brother.

Thirdly, Tob complaineth bitterly, and he curfeth; but what doth he curse? He curseth bis day. Observe from thence, That Satan with his utmost power and policy, with his strongest temptations and affaults, can never fully attain his ends upon the children of God. What was it that the Devil undertook for? was it not to make Iob curse his God? and yet when he had done his worst, and spent his malice upon him, he could but make Iob curse bis day; This was far short of what Satan hoped: Doubtless when the Devil heard the word, curfed, come out of Iob's mouth, he then began to prick up his ears and triumph, furely now the day is mine, now he will curse his God; but at the fall of that word, cursed be the day, Satans hope falls, and down goes he: that word day, was darkness to the Devil, and as the shadow of death; he fails of his end, and is confounded, he goes away ashamed, and hath not a word more to fay, but leaves his friends to fay the rest. The gates of Hell thall never prevail against those who are founded on free grace, and

the Rock Jesus Christ.

Fourthly observe, That God doth graciously forget, and pass by the distempered speeches and bitter complainings of his servants under great afflictions. In spake this curse, but when God comes to question with Inb, we do not hear a word or tittle of this curse charg'd upon him: God takes notice that he had spoken of him the thing that is right, Chap. 42.7. God commends him for what he had spoken well, but Fob doth not hear a word of what he had spoken ill: When the iniquity of his speeches was fought for, there was none; and his failings, they could not be found, for God had pardoned them, as the Prophet speaks of Israel and Judah, Chap. 42.20. Our Lord Christ faith, That of every idle word you shall give an account at the day of Judgment, and by your words you shall be justified, and by your words you shall be condemned, Matth. 12.36, We had need look to our words: God writeth what we speak, and keepeth a book of all we fay. You will fay, how then were Jobs distempered complainings forgotten, and all taken for well spoken that he had spoken? I answer, First, None of Fobs were idle words, though there was error in his words. Secondly, His right words were more then his erring words. Thirdly, His heart was upright when his tongue slipt. Fourthly, He repented of those slips and errors. And lastly, God forgiving, blotted them out of his Book for ever. Further (in a sence) we may say, that God makes allowance to his people for fuch failings: not allowance of connivance and dispensation; God doth not dispense with any to do the least evil, or express the least impatience in their speeches; but he makes an allowance of favour and compassion, considering their weakness, and the strength of temptation, he abates proportionably, when in such a condition they speak impatiently; though their actions and speeches want some grains of that weight which they ought to have, yet weighing them in the scale of favour with his gracious allowance, they go for currant, and pass in account with God, as good and full duty of that pay he expects from us, and we owe unto his Majesty.

Y. Yajach ad a be to JOB,

Let the day.

Here we are to taked m, not for a natural day, but for the day as it is the continent of light, the whole space of time from the rising to the sering of the bun. Show faith her Lea abe day be destruct.

JOB 3, 4, 5, 6, 7, &c.

Let that day be darkness, let not God regard it from above. neither let the light shine upon it.

Let darkness and the shadow of death stain it, let a cloud dwell upon it, let the blackness of the day terrifie it.

As for that night, let darkness seize uponit, let it not be joynedunto the dayes of the year, let it not come into the number of the moneths.

Lo, let that night be solitary, let no joyful voyce come

therein.

TITE have already given the Analysis, and parts of this Chap-V ter: The subject of it is Jobs curse upon his day. The first Section of it in the nine first Verses contains the matter and method of that curse.

And he curseth his day; First, in general, (vers. 1.) After this Job opened his mouth, and curfed his day. Secondly, He curfeth it in both the parts of it, (vers.3.) Let the day perish in which I was born, and the night in which it was said, There is a man-child conceived.

In these fix Verses which remain, appertaining to the first Section, he affixes a particular curse to each part of his day; taking a day, for a natural day, and then dividing it into day and night, he gives a special curse to each of these parts; a curse upon the day, and a curse upon the night.

The curse poured out upon the day, lies in the fourth and fifth Verses of this Chapter, Let that day be darkness, let not God regard it from above, neither let the light shine upon it; let darkness and the hadow of death stainit, let a Cloud dwell upon it, let the blackness of

the day terrifie it.

Here are fix distinct branches of this curse.

First, Let the day be darkness.

Let the day.

Here we are to take day, not for a natural day, but for the day as it is the continent of light, the whole space of time from the rifing to the setting of the Sun. Now saith he, Let the day be darkness.

Be darkness.

There is a great aggravation of misery in that, as Christ speaks, Mat. 6. 23. If the light that is in thee be darkness, how great is that darkness? While fob wisheth that his very day, which is light, should be darkness, how great a darkness doth he wish unto it? And if the day be darkness, how dark must the night of that day be?

Then again, Let the day be darknefs; he doth not fay, let the day be misty, or cloudy, or dusky, or dark; he doth not wish it like that day described Zeeb. 14.6. It shall come to pass in that day, that the light shall not be clear nor dark; but he saith, Let it be darknefs. Both in Scripture and common language, Abstracts are emphatically significant, and carry more then an ordinary sence in them. When David saith, Psal. 27.1. The Lord is my light, there is more in it then if he had only said, The Lord doth enlighten me: So to set forth the wosul condition of those who are unregenerate, or in the state of nature, the Apostle tells them, Ephes. 3. It were sometimes darkness; not only in the dark, but darkness: So here, to express how great a curse he wishes upon his day, Job saith, Let the day be darkness it self.

Now darkness may be taken two wayes; Either

Properly, or Improperly.

Proper darkness is nothing else but a privation of light, it is no politive creature, it hath no cause in nature, but is the consequent of the Suns absence: When Fob wishes, Let that day be darkness, we may understand it of this darkness; as if he had said, whenfoever that day cometh about, in the recourse and revolution of the year, let it be darkness; or a very dark and gloomy day. This had been a great evil upon his day. This kind of darkness was one of the ten plagues with which God finote Egypt. And yet there is darkness, which is a greater evil then this, I mean darkness improperly taken; and so frequently in Scripture any forrowful, troublesome, sad condition, is express'd by darkness. A condition of darkness is a sad condition; a dark day is as much as a fad day: So then, Let that day be darkness, that is, let it for ever be accounted a sad and forrowful day. Thus the Prophet Foel, Chap. 2. 2. calls a day of great trouble, a day of darkness and gloominess, a day of Clouds and of thick dark-Y V 2 ness.

ness. When Solomon, Eccles. 12. 2. would thew by way of Antithetis the sad and evil condition of old age comparatively to youth, he unfolds it by darkness; Remember now thy Creator in the dayes of thy youth; make hafte, serve God betime: But what needs fuch haite? I tell thee why; as times change, so thy estate will change: Evil dayes will come, I therefore counfel thee to do it. while the evil dayes come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the Sun, or the light, or the Moon, or the Stars be not darkened: A day without pleafure, is a day without the Sun; take away the joy of a day, and you take away the light of a day. Young men have the Sun, and the Moon, and the Stars, all kind of light and comfortable influences upon them; but these will be darkened and eclipsed when old age cometh; that will put out, or at least obscure, your light, your day will be gone, and your night will have neither Moon nor Star in it; therefore work while you have light, that is, while you have health and strength of body, while you have freedome and activity of spirits fit for that great service; remember, that is, know and serve your Creator.

So in the Text, we may take darkness improperly, as darkness notes an uncomfortable estate, and it is used in Scripture to note a twofold uncomfortable estate. First, An estate of sin; Secondly, An estate of misery. This latter darkness is the daughter of the former. The Prophet Isaiah, Chap. 9.2. speaks of the people that fat in darkness; which is repeated Matth. 4.16. that is, in the darkness of ignorance, of fin, and guilt. They had natural light enough, and they had civil light enough, abundance of outward comforts, they had health, and strength, and riches, and peace, and plenty, but they had not a Christ to take away their fins, and cleanse their consciences, and therefore they were a people that fat in darkness. Jobs curse intends not this darkness of sin, but that other improper darkness, the darkness of sorrow, the darkness of penal evil; As if he had faid, Let forrow and fadness over-shadow, let mourning and tears overwhelm, let calamity and trouble for ever poffess the day upon

which I was born.

Let not God ragard it from above.

Here is a second part of the curse, and a more grievous curse then the former.

Let not God.] We may observe here the Name whereby God is

expressed, it is Eloab.

The learned Hebricians observe ten several Names of God in Scripture, three of which note his Being; Jehovah, Jah, Ehejeh: Three his Power; El, Eloab, Elobim: Three his Government; Adonai, Shaddai, Jehovah Tsebaoth: One his Excellency, or Superexcellency; Gnelion. The Name Eloah here used, is derived from El, which fignifieth Mighty, and so by that addition to the word, there is an addition made to the sence, Eloab is Most Mighty, or Almighty. This word in the fingular number is very rare; the Name Elobim, which is the plural, is very frequent in holy Scripture: Christ upon the Cross cries out to God by his Name in the fingular number, Eloi, Eloi, my God, my God, as calling for the Almighty Power of God to support and carry him through his sufferings. David useth it in Pfal. 18.31. Who is a God, fave the Lord? Who is Eloah, fave Febovah? that is, who is a mighty strong God, fave the Lord Febouah? fo the next words explain it, Who is a Rock, Save our God? So Job being about to implead and accuse his day, calls to the mighty God (as it were) to judg this day to his everlasting neglect. Let not God regard it from above.

Regard it from above.) The word fignifies sometimes to enquire Summo judi. and search after, or to take an account of a thing exactly and ju- cio inquereres diciously, as they that are called to reckoning, or to judgment, are enquired after; and so it hath relation to that Name of God (Eloab) a powerful or mighty Judg. Let not God regardit, is, let not God take any account of it, or enquire after it, let it pass as

not worth the looking after.

Secondly, The word fignifies to have a care of a thing, to have a. thing or person in account, as well as to call unto account: to take care, and be watchful over another for good, is our regarding of it. In this sence the word is used, Deut. 11.12. where Moses speaking concerning the Land of Canaan, faith, It is a Land which the Lord thy God careth for; (Careth for) is the same word with this, and this Text may well be expounded by that which follows as the meaning of it, The eyes of the Lord thy God are alwayes upon it, from the beginning of the year even unto the end of the year. So that to have regard to a thing, to a day, or to a person, is to make account of these, to take care for these for their good, as a part of ones charge or duty, or as an act of grace and bounty. Y. y 3

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When Job faith, Let not God regard it, this may be the sence, let not God take any care for it, or make any account of it; let not his eyes be upon it to do it any good, or to do any extraordinary good upon it; let it not be honoured by God with any special work of providence, which might make it recorded and remembered with honour among men.

The Apostle, Rom. 14.6. speaks of mans regarding of a day, He that regardeth a day, regardeth it unto the Lord. The Apostle treats in that Chapter about the observation of dayes; finding that many Believers could not be taken off from folemnizing of those feafts, which were of Gods own founding and instituting among the Jews; he advises that they should not be judged or hardly cenfured for going according to their conscience; for he that out of conscience, and according to his light, regards, that is, doth solemnize or observe a day, be regardeth it unto the Lord, that is, to the honour of God, and with a fincere desire to please him. But the thing I aim at in alledging this Text, is to give light to the point in hand: What is it to regard a day? The Apostle is plain, that Mans regarding of a day, is to have a day in special account, as those dayes were, which God instituted among the Jewes for special ends, commanding them to observe them, and promising a bleffing in their observation. Proportionably, Gods regarding of a day, is the special esteem he hath, or care he takes of it, and the special bleffing he poureth down upon it. Some practical Truths are hence observable.

First, Consider these two parts of the curse, as they are placed in succession one after another, or in conjunction one with another, Let the day be darkness, and let not God regard it from above. This may teach us, That there is no day so dark, or condition so troublesome, but if God regard and take notice of it, man may take comfort and rejoyce in it. Though the day be darkness, Gods eye will make it light; his regarding is a blessing; we never lose all, till God leaves us. If in the bour and power of darkness, (as Christ calls the time of his passion) God do but lift up the light of his countenance upon us, we shall be saved. Jobs wish of darkness had done his day no great hurt, unless he had taken the eye of God off from it also. All the light that is in the world, the light of Sun, Moon, and Stars, is but darkness to us, if God hide his sace; but let Sun, Moon and Stars hide their saces, let all creatures withdraw their comfort, if God regard us, we are well: Therefore Job puts

the sting of the curse in Gods not regarding and withdrawing from his day.

Secondly, When he wishes that God would not regard his day,

he defires God to lay aside or suspend his continual work.

Observe then, That God doth observe and take a particular notice of every day. As all persons shall be accountable to him for their actions, so also for their time: God will enquire after every inch of time, after every moment of our lives. Many men regard not a day, they value not their precious time, they know not how to spend or be rid of it, how to wear it out and pass it away: But God observes and regards every moment. The Apostle calls to redeeming of time, Epb. 5.16. and he subjoyns a motive, because the dayes are evil. We may give in this of Fob for a motive; God regards time, therefore let us redeem time. If a day be within Gods regarding, furely it may command ours.

Thirdly, Let not God regard it : We may observe,

That the bleffing and comfort of every day depends upon the care and respect of God to it. The eyes of all things look up unto God. Why do all things look up unto God? It is that God may look down upon them: If God look down upon the creature, then the creature revives and is refreshed; there are influences from the eye and fight of God, which are able to quicken the deadest times, and make glad the saddest hearts: As we pray for, and humbly expect every day, our dayly bread from God; fo every day doth (as it were) expect a daily bleffing from God, which is his regarding of

our dayes.

It is the greatest evil that can befall the creature; when God regards it not; all the bleffings of the creature are bound up (like facobs life in the life of Benjamin) in that respect which God beareth to them, and in the care which he hath of them. The Apostle Paul, disputing with the Philosophers of Athens, shewes the state of that time, which they accounted fuch a Golden age, (Alls 17. 30.) The time of that ignorance God winked at, so we translate it; the word properly fignificth, God did overlook that time; And there are some Translations which express it in the very term of the vaspelow Text, The time of that ignorance God regarded not: For we are not to think, there ever were any times, which God winked at in the matter of his Justice, so as not to call them to an account. I grant that times of ignorance are comparatively winked at in respect of Justice; God will not proceed so severely with them as

with

with knowing times; but God never winketh at any person, or at any times, how ignorant soever, so as to let them go unpunished, and never call them to an account. Such connivance God hates, as being inconsistent, both with his Providence and his Justice. The Apostle is direct, They who sin without Law, (that is, without the knowledg of the Law written) shall perish without Law, namely, the written Law, only according to the sentence of that Law, which the singer of Nature hath written in their hearts, Rom. 2.

12. Ignorance shall not be so winked at, as to be altogether excused. How then did God wink? There is a two-fold winking.

1. Of disrespect. 2. Of dispensation. Gods winking is his disrespecting. He winked at those times, that is, he lightly passed them by, his eye was not upon them for good, he regarded them not in such a manner as to provide for them, and send amongst them that great blessing, which now (saith Paul) he sends you by my hands,

the knowledg of Jesus Christ.

rance are comparatively washed at in ra-

When the bleffed Virgin heard by that meffage of the Angel, that she should be Mother to the Saviour of the World, she blesseth God in this phrase, Thou hast regarded the low estate of thine bandmaid: When God in a way of favour doth but look towards us, our lowest estate is raised up, Thou hast regarded the low estate of thine handmaid; it is but a look of gracious regard from God, and all is well with man. On the other fide, if God take off his eye, wink and difregard, all is blafted, yea accurfed, our high estate falls, our comforts are sowred and turned into a lump of forrow. We may fay of all outward excellencies, as Haman did, (Esth 5.43.) of all his honour, and greatness, and favoureat Court; All this I have; but all this availeth me nothing, so long as I see Mordecai the Few sitting at the Kings gate: All his comforts were clouded, all the light of his high estate was eclipsed, because there was a new Star, Mordecai, shining still at the Kings gate. Much more may we fit down, and casting up all we have and are, make the foot of our account nothing, without the favour of God: What do riches, what doth credit, what doth beauty or parts availus, if God regard not? All is nothing at all without God. What are times, what are dayes, what is your condition, if God withdraw himfelf? This aggravates the curse, this is mournful, when God regardeth not. Isb goes on to a third branch of the curse.

Let not God regardit, neither let the light shine upon it.

That which before he spake against his day, by wishing it darkness, he speaks over again and more in other words, by wishing light might be denyed and withheld from it: To have no light, is not a bare repetition, or an explication of what it is to be in darkness, but it is an addition to, or an aggravation of it: So the Prophet, Isa. 50.10. by him that walks in darkness, and bath no light, sets out the saddest condition of an afflicted Soul. No light is not only darkness, but pure darkness; as when the Apostle fohn would advance the glory of God, he saith, God is light, and in him there is no darkness at all, (1 Ep.c.1.) God is pure light; so darkness without

light is pure darkness.

Let not the Light.] As darkness, so light may be taken either properly for natural light, that which God first created: light was the first perfect visible creature, light was the first dayes work, and by the work of the fourth was gathered into those heavenly Vesfels, the Sun, Moon, and Stars, and there put, that it might be difoenfed and carried about the world, especially by that Chariot of the Sun. Let this light, this natural light, be withheld, let it not thine (faith fob)upon that day. The withdrawing of natural light is a great affliction to the world: Light is the most incorporeal of all corporal things; the spiritualness of it she wes the goodness of it: Light is the beauty, and discovers all the beauty of the World. As a goodly adorn'd furnish'd room without a window, or a candle, fuch is the world without light. Light is not only the light, but the life of the world, it quickens and comforts the motions of nature; it is the instrument by which all the influences of Heaven are communicated to the Earth, which being flopt, the course of nature stops: This caused a great Philosopher to cry out (when at the passion of Christ, the light of the Sun was totally eclipsed) Either the God of nature Suffers or the whole frame of nature diffolves. Was it not then a dreadful curse, when fob withes the light taking it for natural light) might not thine upon his day?

But further, take it improperly, then, let not the light shine upon it, hath this voyce in it, Let there be no comfort, no joy, no good thing in the compass of that day. Light in Scripture expresses all good, as darkness all evil: That great blessing which was promised unto the Church in the great Restauration of it, is shadowed by light, and by

an increasing light, in Isa.30.26. Moreover the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven dayes, in the day that the Lord bindeth up the breach of his people, and bealeth the stroke of their wound. We are not to conceive, that there shall be such an increase of the natural light of the Moon or of the Sun, but there shall be an increase of the comfort of the people of God, which shall be as if the Moon and the Sun had in one day the light of feven dayes, as if the Moon had got the light of the Sun, and the Sun had got a feven-fold light more then it had before. And he who is the chief, the charceft and most transcendent bleffing of all, the joy of all our hearts, Fesus Christ, is called light, he came as light into the world, he is the light of the world, the Sun of Righteousness. The Creator of all good things found nothing fo good to shew his own goodness by, as light. Christ is light, God is light, and in him there is no darkness at all. If then we take Jobs speech metaphorically or improperly, Let not the light shine upon that day, it amounts to a higher loss then the former. Truly (faith Solomon) light is sweet, and it is a pleasant thing to behold the Sun; and we may fay, truly all fweetness is light, and every pleasant thing is as the Sun: Though the Sun shine upon us, yet if comfort be removed from us, we are in darkness. Such a condition the Prophet speaks of [16.50. 10.) Who is among you that feareth the Lord, and obeyeth the voyce of his fervant, that walketh in darkness, and bath no light? No light, is no comfort, none for the outward man, none for the inner man, both being benighted, both deferted. Hence observe,

That it is a greater judgment to have good things removed from us, then to have evil inflicted on us. He speaks more against the day, when he saith, Let not the light shine upon it, then when he saith, Let it be durkness. The punishment of loss is greater then the punishment of sense. He that is deprived of all good, is by that act invested with all evils. The most wosul condition of ungodly men in this life, is express by the punishment of loss, There is no peace, saith my God, to the wicked, Isa. 57.21. That they have trouble is not so bad, as that they have no peace. And the worst part of that everlasting woe which ungodly men shall suffer, is a punishment of loss: The heat of the fire shall not trouble them so much, as the want of light: God hath sully resolved that their day shall be darkness, that himself will never regard it from above, nor let the least beam of the light of his countenance shine upon it; Hence the

condition of the damned is called outer darkness, (Matth. 22.13.) By outer darkness; Christ means darkness without any ray of light: Outer darkness is their portion who are without, Rev. 22. 15. As the greatest blessing we receive by Christ is positive, Joh. 3.16. God so loved the World, that he gave his only hegotten Son, that who soever believeth on him, should not perish, (here is the removing of evil,) but have everlasting life, here is the bringing in of good: And this is the better part of the blessing. So on the other side, to have all good, light and life removed, is the most bitter part of the curse.

Let darkness and the shadow of death stain it.

Darkness and the shadow of death.) These words are the fourth branch of the curse upon his day; he repeats the former curse, but with new additions: He had said before, Let this day be darkness;

now he faith, Let darkness and the shadow of death stain it.

The shadow of death.) The word, considered in the composition of it, may be translated image of death. And because the shadow of a body gives us the image of a body, (as in the shadow of a man, you have the image and proportion of a man; in the shadow of a Tree, you have the image and representation of a Tree,) because (I say) the shadow gives the image of a body, therefore the Hebrewes by a Metonymy, call an image a shadow: So that the shadow of death is fuch darkness as is like death, the very image of death: He was not contented in general to fay, Let darkness stain it; but if any would know what kind or degree of darkness he intends, these words expound his meaning to be the worst darkness that can be : Any darkness is evil, but darkness and the shadow of death is the utmost of evils. David put the worst of his case, and the best of his Faith, when he faid, Pf. 23.4. Though I walk in the valley of the shadow of death, I will fear no evil; that is, in the greatest evil I will fear no evil. The estate of those men who lived beyond the line of the Gospel, (and that is a very doleful place to live in,) though a Paradise for outward pleasure, is thus described by the Prophet, Isa.9.2. The people that walked in darkness have seen a great light, (Fesus Christ,) they that dwell in the Land of the shadow of death, upon them bath the light shined. Again, The shadow of a thing in Scripture, notes the power of a thing; and to be under the shadow of a thing is to be under the power of a thing. The Bramble (Judg. 9. 15.) find

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said unto the Trees, If in truth ye anoint me King over you, then come and put your trust in my shadow; that is, trust to that help which I am able to afford you. So likewise, to be under the shadow of the Almighty, under the shadow of his wings, is to be under the power of the Almighty, for safety and protection: Thus we may conceive it here, to be under the shadow of death, is to be so under the power or reach of death, that death may take a man and seize upon him when it pleaseth. Though I malk in the valley of the shadow of death, that is, though I be so near death, that it seems to others death may catch me every moment, though I be under so many appearances and probabilities of extream danger, that there appears an impossibility (in sense) to escape death, yet I will not fear.

Thirdly, To be under the shadow of death, is to be under the influences of death; the influences of death are those fears and doubtings, divisions and vexations of spirit, those distractions and distempers of mind which fall upon man in times of imminent and unavoydable danger. Let the shadow of death stain it, that is, let it be filled with those fears, and cries, and confusions, which usually ac-

company or prepare the way for death.

Fourthly, Let darkness and the shadow of death stain it, that is, such darkness as dwels with death, such darkness as fills the house of death, the grave: The grave is a dark house. We use to say of that which we would have forgotten, let it be buried in darkness. There is no work in the grave, and therefore there needs no light

in the grave, neither indeed can there be.

darkness, thick stissing darkness, such as is in deep pits and mines under the Earth, where vapours and noysom damps do many times strike men with death. We may here take notice, how Job heaps up words, words very like in sound, and all alike in sence, or concurring to make up one sence: Such amplifications in Scripture are vehement asseverations; As Joh. 1.20 it is said of the Baptist, He confessed and denyed not, but confessed, I am not the Christ: And those phrases, Thou shalt dye, and not live; I shall not dye, but live; Thou shalt be low, and not above. So Job of his day, Let it be darkness, let not the light shine upon it, let darkness and the shadow of death stain it.

The word which we render (stain,) signifies properly to redeem a thing, either by price or by power; to redeem a thing

by paying for it, or to redeem a thing by rescuing of it: Hence among the Jewes, he that was to redeem his deceased brothers land, and marry the widdow, was called Gael, from this word, as we may read in the fourth of Ruth. So the avenger of blood was called Goel, Numb.35.12. because he likewise did redeem the blood of his brother, fetche it back again as it were by a price in the execution of justice. The learned funius, with some others, translates according to that sence of the Original word, O that darkness and the Shadow of death had redeemed that day or fetched back that day, (he refers it to the day past upon which he was born,) and, so takes it for an allufion to the first state of things : We know, at the first darkness had dominion over all, over all that Chaos or rude matter which God made at first: Darkness (saith Moses) was upon the face of the deep, Gen. 1.2. Then God gave a command to light, faying, Let there be light, vers. 3. presently light went forth and rescued the creature from under the power of darkness. Now faith Fob here, O that darkness and the shadow of death had redeemed that day, or fetched again that day out of the hands of light! O that darkness had recovered that which in the beginning was under its power! that fo my day being wrapt up in darkness, might be without form and voyde.

But the word is frequently translated (and well here) to pollute or to stain a thing; as Mal. 1.7. Te offer polluted bread upon mine Altar, and ye say, Wherein have we polluted thee? And that of lamenting feremy, They have polluted themselves with blood, so that men could not touch their garments, Lam. 4.14. So darkness is said to stain or pollute the day, as filthiness or blood stains and po'lutes, discolours and defiles the beauty of a garment : Darkness obscures and blinds the beauty of the most glorious creatures; In noste funenatural darkness doth it. Suppose you should come into a Room flater mundi furnished with the most exquisite and costly ornaments, hung substantia dewith the most curious and lively pictures, if there be no light migranir, forthere, the beauty of all is lost to us, darkness stains it, you may dent. silent, fluhave as good a fight in a dungeon as there. Again, take it for Me- pem cunda. taphorical or improper darkness, that also stains the beauty of the furred. Carnis. creature; if you have never fo great a stock and estate of riches, or honour, &c. let but forrow and trouble, warre and divisions arise, the beauty of all is stained. What is honour then, but higher unhappiness? And what are riches then, but golden thorns? What is liberty then, but freer mifery? And what is strength then,

honor; omnis

but

but stronger pain, and an ability to bear a heavier burden of affliction? The glory and beauty of the creature is gone in dark
times; when such a day comes as foel speaks of, a day of blackness
and gloominess, where's your bravery? what becomes of your fineness? But that which stains the creature most, is mystical
darkness, the darkness of ignorance, and of sin; the darkness
of guilt, and of Gods displeasure: O how is the beauty of the Soul
(which is far more glorious then all visible creatures) how is the
beauty of that stained, when it lies under any of these darknesses!
Hence therefore we see what a blessing light is, and how we are
bound to bless God for light, for natural light, for the outward
light of a comfortable condition, but especially for the light of his
countenance, which is better then life; for the light of knowledg,
for the light of grace, how should we for ever bless the Father
of lights?

Let a Cloud dwell upon it.) This is the fifth branch of the curse. A Cloud (as Naturalists teach) is a thick vapour raised up by the heat of the Sun to the middle region of the ayr, and thereby the cold condensed becomes so thick, that it stops and intercepteth the light: Clouds and darkness go together, as in the nine-ty-seventh Psalm, Vers. 2. If there be Clouds, there is darkness, Clouds and darkness are round about bim. So that to say, Let a Cloud dwell upon it, is but a further exemplisying of the same thing: before it was, Let darkness be upon it; now, Let a Cloud

dwell upon it.

Dwelling, notes the continuance and confiftency of darkness; he doth not say, let a Cloud pass over it, (for Clouds properly are unfixed, Clouds move continually, and are carried on the wings of the wind;) But fob would have his Cloud a fixed Cloud, a Cloud so black and so strong, as might not be dissolved, but cause a conti-

nued eclipse upon the day.

A Cloud, and the dwelling of a Cloud, imports sometime the care and protection of God over his people: Exod. 40.38. We read of a Cloud that was continually over the Tabernacle, a Cloud was over it by day, and a pillar of fire by night. In the fire there was direction, in the Cloud protection, and mercy in both. So Is. 4.5. God promiseth to create upon every dwelling place of Mount Zion, and upon her Assemblies, a Cloud: which is expounded in the close of the verse; For upon all his glory (his Church and Saints) there shall be a defence. But here the Cloud, and the dwelling

dwelling of it, notes continued darkness: As if Job should have said, It the light do shine upon that day, I wish that a curtain might be drawn perpetually between the world and the Sun; let a Cloud dwell before the sace of the Sun, which may mustle it, and intercept those beams which would enlighten and refresh the Earth.

Clouds are refreshings, yet Clouds you see may prove afflictions: As a Cloud is a protection at one time, so it may be an affliction at another: As a Cloud shadowes us from the heat, it is a blessing; as a Cloud eclipses the light, so it is a curse: The same creature may be employed both for a curse, and for a blessing. Yet surther, Fob would not only have it a dwelling Cloud, but a condensed Cloud. Some Clouds are so thin that the Sun appears, and light shines through them; Fob desires this may be thick enough, not only to cause darkness, but to cause blackness; which is the last branch of his curse upon his day.

Let the blackness of the day terrifie it.

Jobs heart was so full of passion, that his sorrows could not come out at once, he takes time and breath. Now saith he, Let

the blackness of the day terrifieit.

Blackness is more then darkness, therefore we find blackness an addition to darkness in the Epistle of Jude, vers. 13. where giving divers elegant characters of wicked men, whom he calls spots in their feasts of Charity, clouds without water, trees without fruit, raging waves of the Sea, foaming out their own shame, wandering Stars: And what is the portion of men thus qualified, but Hell, wrath, and vengeance? So he tells us in the next words, To whom is reserved the blackness of darkness for ever. Darkness, and the blackness of darkness, is the portion of those that shall for ever lie under the wrath of God; blackness of darkness is the beauty of Hell, that fire will befoot the damned to all eternity: Then the blackness of darkness, is the darkest darkness that can be imagined; blackness of darkness was Egypts plague; that was darkness, and thick darkness, darkness to be felt, Exod. 10.21. fo dark, that no man could see another, neither arose any from his place for three dayes, vers.23. This was blackness of darkness, the picture of Hell, that chamber of darkness. The word in the Hebrew signifieth heat and blackness: The reason is given, because heat makes things black

כמר ג. בכרירי

and

Verf.5>

Chap.z.

Geminata postrema calores intenfores Or vehementiones guales effe fotent in diebus canicularibus, Significat. Druf.

and swarthy; from the same word those Idolatrous Priests, spoken of 2 King. 23.5. were called Chemarims, or the black Priefts; and they were called fo, either from the black vests or garments which they commonly wore, or from the heat and fire of their furious zeal, either in the defence or exercise of their superstitious worship; or from the smoaky incense which they offered, fit enough to black themselves, but no way pleasing unto God.

Let the blackness of the day terrificit.) Terrific what? Terrific the day. The day is not capable of fears, or of affrightments; but the meaning is this, let the blackness of the day make it a terrible day, or let it be a terrible day by reason of the blackness of it; as we use

to fay, fuch a day was a terrible day, it was a black day.

מדרים Amaritudines Or particula 77 Sic, Sieut.

Changes in the course of nature are full of terrour. That which is proper and natural to the day is light, therefore to fee the day co-Fox composita vered with blackness, must needs affright us: when we look for light, as they in the Prophet, and behold darkness, that troubles; but when we look for light, and behold blackness, that terrifies. The vulgar Latin Translation reads it thus; Let (as it were) the bitternesses of the day terrifieit; The bitternesses of the day, are those sad accidents and troubles which fall out upon that day. To which sence the Caldee Paraphrase thus expounds it; let such bitternesses of the day afflict it, as the Prophet Jeremy was afflicted with, for the defiruction of the Temple, or as Jonas when he was cast into the Sea. Hard bondage made the lives of the Israelites bitter, Exod. 1. 14. And when the Lord threatens to turn their feasts into mourning, and their fongs into lamentation, he coucludes thus, and I will make it as the mourning of an only son, and the end thereof as a bitter day, Amos 8.10. Hence afflictions are called gall and wormwood, bitter things. And the Chaldeans whom God made so great a scourge to his own people are called a bitter Nation, Hab. 1.6.

We have opened these words which concern the curse upon.

Jobs day: Now followes his curse upon the night.

Vers. 6. As for the night; let darkness seize upon it, let it not be joyned to the dayes of the year, let it not come into the number of the moneths.

Vers. 7. Lo, let that night be solitary, let no joyful voyce come.

therein.

He goeth on in his former passionate Rhetorick, to load the. night. night with as many evils (if not more) as he had done the day;

As for that night, let darkneß seize upon it.

We have heard of darkness before, darkness upon the day. What doth Fob mean here to call for darkness upon the night? The night is it self full of darkness, yea, darkness is proper to the night. Is it any curse to say, Let Wormwood be bitter? or to say, Let Lead be heavy? The natural property of a thing cannot be the punishment of a thing. How is it then that Job saith, Let that

night be darkness, or Let darkness seize upon it.

Though it be true, that darkness is proper to the night, yet there are degrees of darkness, and every darkness is not proper to the The word here used for darkness, is observed by Grammarians, to fignifie an extraordinary thick darkness, yea darkness joyned with tempest: Let thick tempestuous darkness seize upon, Tenebro'us or take hold of that night; for the word signifies, to grasp, or take turbo. Vulg. a thing in ones hands, let darkness grasp it. Though the night be dark, yet it may be darker; we call some nights light nights, in comparison of others. Note from this.

That there is no estate so ill, but it is possible it may be worse. The night is dark, yet you may super-add darkness to it; and though the condition of any person or people be as the night, dark, yet the darkness may increase more and more to a perfect night. You know what God faith concerning the people of the Jews, when he threatened them with troubles, I will punish you yet seven times more for your sins. God can make such a night, as that the former night shall seem a day to it; God can add darkness to the darkness of the night: God can add bitterness to the bitterness of Wormwood, and make Lead more heavy then Lead: There is no-man on earth in so sad a condition, but he may be in a worse. Art thou poor? God can fend thee fuch poverty, as that thy former poverty was riches compared with this. Art thou weak and fick? God can add more sickness, and make thee so weak, that thy former fickness may be accounted health, and thy weakness strength, compared with this. In this sence darkness seizeth upon the night. He wisheth a second evil upon that night.

Let it not be joyned with the dayes of the year.

Some read it thus, Let it not be computed in the dayes of the Hieron. Sepyear. Others, Let it not be in the dayes of the year. This is ano- tuagther evil he calls down upon the night. The glory of the night

consisteth in its conjunction to the day; hence light and darkness put together, come both under the denomination and notion of day; Night is called day, as being a part of the natural day: Now that which is the chief priviledge of the night, this curse strikes at: fob would have it rent and dis-joynted from the day, Let it

not be joyned to the dayes of the year.

Distunion and division is a great curse, when the night is not joyned to the day, it is the curse of the night. The Rabbins have a conceit, why after the work of the second day was finished, God (beholding what he had done) did not add any approbation to it; When he made the Light, which was the first days work, he approves it, God saw the Light, and said it was good, but to the work of the second day God subjoyned no approbation, by saying it was good: The reason (I say) which many of the Rabbins give of it, was this, because then was the first distunion, that made the first second that ever was, all before was one (sub unissimo Deo) under the one-most God: I shall leave this fancy to the Rabbins. But there is some what in the notion it self, namely, that division and distunion are the evils of the creature. The night hath glory by union with the day; the weakest things, and the obscurest things, have an honour, by being joyned with the stronger and more excellent.

And as these natural disunions are the affliction of natural things: so civil difunions and civil divisions are much more the affliction of People and Nations. Christ affures us, that the strongest Kingdoms divided cannot stand, Mark 3. 24. Weak things are ftrong by union, and that not only by union with the ftrong, but by union among themselves. Weak things united are firengthened, joyn weak with weak and they are firong. And things obscure, united, are honourable, especially if united with that which is honourable; The glory of the wife is in the band of union with her hufband; she shines with the rays of her husbands bonour : what soever; natural or civil excellency is in him, reflects upon her; The woman is the glory of the man, (as the Apostle speaks, I Cor. 11.7.) in regard of subjection: It is mans glory, that God hath given him Superiority over so excellent a Creature. But in another sence, the man is the glory of the woman, the communicates with him in all his dignity how great foever. Thus also the day is the glory of the night: The night shines by her marriage with the day. Job fues out a divorce between them, Let it not be joyned to the dayes of the year.

And

And let it not come into the number of the moneths. The Origi-Antiqui Jina nal may be translated, in the number of the Moons : The same word fuit in mensiamong the Hebrews, fignifieth the Moon and a Moneth: as like - bus Lunarius wife among the Grecians: And the reason is, because their Moneths nothing to were counted by their Moons, and the Moon is renewed every Moneth. Every Lunation made a Moneth, and thirteen Lunations quod & infum made a year, their Moneth confisting of 28 dayes, which is a Luna- mensis nomen ry Moneth; So that when Job saith, Let it not come into the number testatur, quod of the Moneths, he would take away one special benefit of the apud Gracos night; And it is as if he had faid, let that night be useless, and stand for nothing in the Calender of the year. To every thing there is a season, and a time to every purpose under the Heaven, saith the est, O vero! Preacher, (Eccles. 3.1.) So every season hath something to do, and (ulun) Luna. there is a purpose for every time under heaven. A purpose for Pined in loc-Summer, and a purpose for the Winter, a purpose for the day, and vult, deleasur a purpose for the night. And for any of these to be disappointed of e Galendario. their purpose, is (so far as they are capable of affliction) their af- Drus. fliction. We may observe hence;

That it is a great curse upon any creature, to be made an useless creature, to stand for nothing. This is to lose the end of its being, and therefore it must needs lose the happiness of its being. Every thing was (by the Law of its Creation) ordained for some use, and therefore cannot but be unhappy when it is made useless. And if it be the glory of inanimate Creatures when God will use them, or when men make use of them for God; how unglorious then is the condition of those men, who are (as God speaks of that King, Fer. 22.28.) like a despised broken Idol, which hath no honour, and is of no use, who are as vessels wherein there is no pleasure, vessels laid by the walls, (as we speak) laid aside, as unfit or unworthy to be

look'd after, and employed in any publick fervice.

Lo, let that night be solitary, let no joyful sound come therein.

This folitariness of the night may have respect to the former words: He would not have it joyned to the dayes of the year, he would not have it come in the number of Moneths. What then? then it must needs be like a solitary widow, all alone, Let that night be folitary. Or fecondly, his meaning may be this, Let there be no meetings that night. The night is not solitary in in self, but then the night is called solitary, when the society of friends is stopt

Lunationum o' fervalio , à Luna dicitur, nam (ulus) menfis Egyptii feflum celiberrimum habuerunt no Surnum,
tum etiem nostu celebrantur nuptiæ.
Herod, lik. 2.

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and interrupted. It was the custom of those times, and it is a cufrom continued in many places to these times, for friends to meet in the night : and fuch meetings make night as day; good fociety is comfortable: A solitary condition is a sorrowful condition. So then Iob compleats his curfe in this Verse, and makes up a full sum of misery upon his night. What can be said more against it, then now he saith? He had before wisht it dark in it self, divided from the day, of no number in the moneths; And now he would not have friends meet to refresh themselves by mutual communion and loving converse that night. Much of the comfort of our lives is brought in by the society of friends. Man is defined a sociable creature, as well as a reasonable creature; solitariness is opposite both to the nature and happiness of man. Wo be to him that is alone (faith Solomon) two are better then one, and especially in times of trouble. As our comforts are multiply'd upon them that are neer us, so our forrows are allayed and eased by them. There is a solitariness which is the sweetest part of our lives, when we retire a while from the World, from the throng of men and business, that we may be more intimate with Christ, and take our fill in communion with him: to go alone, that we may meet with God in Heaven upon Earth: But to be so left alone and scattered, that we cannot meet with men, is (if not a Hell, yet) one of the greatest afflictions upon the Earth. Such solitary times are fad

Let no joyful voyce come therein.] As if he should say, If men will meet that night, and converse together, let them meet only to mourn together, and let their conversation be made up with mutual forrows; let them only tell each other the sad stories of their afflictions. Thus let them meet to lament together, but let none meet to rejoyce together, let there be no meeting with any joyful voyce that night. He alludes again to the custom of those times, which were wont to have as meetings in the night, fo to rejoyce in those meetings; they feasted with songs and musick, a joyful voyce was in their meetings. Musick is sweetest in the night: the filness of the night gives advantage to the voyce. The Roman History tells us, that their greatest feasts, their most luxurious banquetings and curious mulick was in the night; the Apostle alludes to that custom, when he saith, They that are drunken, are drunken in the night, (I Thes. 5.6.) Works of darkness seek times of darkmess. He that doth evil hateth the light, Joh. 3. 21. principally

the light of knowledge, and withall the light of Sense. There are two Opinions about this joyful voyce, which I shall but name and pass on First, The Caldee Paraphrast will have this joyful voyce to be the voyce of the Cock, Let not the Cock crow that night; Monftra vothe crowing of the Cock is a comfortable voyce in the night; lant, dire Brithe Cock is a natural Cock, and by his crowing tells us the hours dent in note of the night: As if lob had faid, instead of the chearful voyce volucres, of the Cock, let that night be filled with the doleful voyce of the Nothurneque Owl, or of the Shreech-Owl. A second Opinion saith, this joy- & seriala buba ful voyce which lob puts from and denies his day, was the voyce Damna canens. of the Stars, spoken of, as they would have us to conceive, Chap. Statius 1. 3. 38.7. When the morning Stars Sang together, and all the sons of God Shouted for joy. But to leave these as fancies, rather then expofitions; the interpretation given is clear and fuitable to the method of the curse: Iob would have no meeting on that night, or if any were, he forbids their joy, Let no joyful voyce be beard therein.

gemunt Striges

It is a great evil upon any time, when the voyce of joy is taken away from it: It is a great evil upon times, when joyful meetings can no more be observed, when if any do meer, they meet and figh together, they meet and lament together, they meet and bemoan each others losses and calamities. The Prophet Amos speaks of a time when the Songs of the Temple shall be bowlings, (Chap. 8, Vers.3.) And Vers.10. I will turn your feasts into mourning, and your songs into lamentation. It is very sad, when the songs of our private houses are changed into howlings: but much more when the fongs of the Temple. Both these are pronounced against Babylon, as a part of that dreadful curse which God will pour out upon it, when his wrath comes to the utmost, Rev. 18. 22. The voyce of Harpers and Musicians, and of Pipers and Trumpeters. shall be beard no more at all in thee, and the sound of the militone (hall be heard no more at all in thee, and the voyce of the Bridegroom and of the Bride shall be beard no more at all in thee. That is, O Babylon, there shall be no joyful voyce any more at all in thee; Not the voyce of mulick, no not the voyce of a millione. We have great cause to fear that the joyful voyce may suddenly be taken away, not only from our nights, but also from our days; not only from our houses, but also from our Temples; For the voyce of fin hath been heard from both. Darkness hath begun to seize upon our light; the seed of division is not only sown but Aaaa fprung.

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fprung up among us; our troubles increase, yea our joyful voyce is already changed into the found of the Trumpet, and the Alarm of War into the neighings of Horses, and the confused noise of bloody battels, Isai.9.5. And which may afflict our hearts more, we hear the mournful voyce of the widow crying out, My Husband, my Husband. We hear the mournful voyce of the Orphan, crying out, My Father, my Father, Husband and Father flain by the I word, while they went out to belp the Lord against the mighty. It is time for us to fit folitary and alone, to mourn every Family apart, and our Wives apart, (Zech. 12. 12.) to lift up our voyce in prayer night and day, left the joyful voyce be utterly taken away, and for ever filenced amongst us: Let it be said of us as of Ferusalem, (Lam. 1. 1.) How doth the City fit folitary that was full of people? How is she become as a widow? she that was great among the Nations, and Princess among the Provinces, how is she become tributary? As that Heathen faid of the time past, I had perished, if I bad not perished: So we may say of the time to come; We shall mourn, if we do not mourn; we shall be solitary, if we sit not alone. Our nights of finful joy in chambering and wantonness have bereft us, and will bereave us more of refreshing joys. And instead of the voyce of friend and brother, you may hear only the voyce of the enemy and avenger: and that is no joyful voyce. When facob was informed of the approach of Esau his bloody brother, he put all things in order, and presently the Text saith, Facob was left alone, Gen 32.24. What, deserted ? did his company run from him? No, it was an elected solitariness, not a necessitated solitariness, he desired to be alone; and he stayd alone that he might not be alone: He stayd alone that he might get God neerer in communion with him and his, that his family might not be scattered from him, and his house left desolate. So, if we would be voluntarily alone from the world, to be with God, wrastling out nights in prayer as Facob did, we might (as he did) prevent folitary nights, and prevail with God by the voyce of prayer, in the mediation of Jesus Christ, and the powerful cry of his blood, to continue unto us the voyce of joy.

JOB 3. 8, 9.

Let them curse it that curse the day, who are ready to raise up their mourning.

Let the Stars of the twilight thereof be dark, let it look for light, but have none, neither let it see the dawning of the day.

In the former Verses Job himself curseth the night; in this he enviteth others to curse it; that his sorrow might appear not only serious, but solemn, he calleth for those who made mourning their profession, and to weep for and with others, their trade: such as used to rise early, and awaken their companions to come away and joyn in prepared and studied lamentation. This I take to be the sum and sence of these words, which yet in the letter are very full of difficulty, and have divided Interpreters exceedingly. I shall briefly touch the most of those sences given, and then more fully present you with what I apprehend as suitable to this Text, and consonant unto Truth.

First, Take a brief of the divers readings of this Verse, Let them curse it that curse the day, who are ready to raise up their mourning:

So we in our Bibles.

The Vulgar and the Septuagint read it thus: Let them curse it that curse the day, who are ready to raise up Leviathan.

Another renders the latter clause, Who are ready to raise up the Dragon. Theodot.

Mr. Broughton's Translation runs thus; May they curse it who

do curse the day, who will bunt Leviathan.

Junius and Tremelius have a Translation different from all these, I would they had cursed three that enlighten the day, who are ready to stir up Leviathan, or the Whale. That which all other Interpreters I have met with call cursing of the day, they call enlightening the day.

You see there is much variety about the rendering of these words out of the Hebrew. And there is as much diversity of Opi-

nion grounded thereupon.

First, Some apprehend that Job in this Verse alludes to the custom of a certain people in Ethiopia, called the Atlantes, frequently

Scendentem ex ecrantur, eigue præterea omnia convitia ingedus ipsos de regionem perdat. Herod 1.4 ad finem. At-In ortumi eccipiunt. Solin. c.a. Polyhilt. Atlantes de folem Orientem dira imprecatione contuentur. Plin. 1. 5. c.8. Pined. in loc.

quently mentioned in divers Histories, who living under the torHis solem tranrid Zone, in an extream hot Climate, used to curse the Sun when
secrantur, eique
præterea omnia
convitia ingerunt quad torrisun-rising every day, whose pain heightening and imbittering
dus ipsos or
regionem perful execrations.

But I will lay this by, though some set much store by it, as a spelantes dir is so. cial treasure of invention; For I much question, not only whether this custom of cursing the day amongst that people was known piunt. Solin. c.4. Polyhist. mote and distant from him.

folem Orientem Secondly, I shall a little open the meaning of that Translation to Occidentem given by Junius, Let them curse it who enlighten the day, who are

ready to raise up Leviathan, or the Whale.

By those who enlighten the day, he saith the Stars are understood; Let those curse thee who enlighten the day, that is, let the Stars curse thee; And who are ready to raise the Leviathan, that is, let the winds be against thee, let the winds curse thee, or be a curse unto thee. The reason he gives, is because Stars are (Illustratores Diei) the enlightners of the day; And to salve it, we must not (saith he) take the day strictly for a day artificial, for then the Stars are of no use, but for that part of the day natural which is dark, namely the night; the Stars are enlightners of the day, namely of the dark part of the day, the night; And so Job calls here to the very Stars, that they should oppose and trouble that night.

We read in that notable History, Judg. 5.20. That the Stars in their courses did sight against Sisera; such expressions there are, making as it were the Heavens angry, the Stars to oppose the designs of men. The hoast of Heaven is under the command of the Lord of Hoasts, when he calls them forth to the help of his people. Thus he conceives Job inviting the Stars to take part with him in this quarrel against his night; Let the Stars curse the day, those

enlightners of the day.

Then he understands by them that stir up Leviathan, the winds; those words (who stir up Leviathan) are (saith he) a Pariphrasis, or description of the winds. The reason which he gives is, because when great winds arise and blow strongly, that nighty

fish

Verf. 8.

fish the Whale or Leviathan lying at the bottom of the Sea, by the motion of the waters is rouzed and stirred up, and so mounts to the fuperficies or top of the water or appears above it. Thus the winds raise up Leviathan. His sence from both is, that Iob sets the Stars and the winds against this night, and bids them combine to make it troublesom and tempestuous. This Opinion, for the reverence of the Authors name, deserveth to be looked upon with respect; but I should not (neither do I) apprehend that to be the meaning of Iob in this place.

Thirdly, the difficulty is refolved by making these words an allulion to fishermen, as if Iob here did but describe the condition of those, or shew what by accident doth befall those whose trade and art it is to catch Leviathan or the Whale. Thefe take the word Leviathan in the proper sence, for that mighty fish described in Chap. 41. of this Book of Iob, Canst thou draw out Leviathan with an book? or his tongue with a cord which thou lettest

down? Oc.

Chap. 3.

Leviathan is derived from Lavab, which fignifieth joyned or coupled together; whence (to note it by the way) the word Levi, Adjunctus, for the name of the third fon which Iacob had by Leab: She called his ciarus unde name Levi, For now, saith she, will my busband be joyned unto me, triffyllabam because I have born him three sons, Gen. 29.34. The same reason cum affixo. is given, why that dreadful fish is called Leviathan. His description clears this, Iob 41. 15. His scales are bis pride, shut up together as with a close seal, one is so near to another that no air can come between them, they are joyned one to another, they stick together that they cannot be sundred. He hath his name Leviathan from the close Qui bujusmodi joyning or compactedness of the scales, that cover or harness him magnos pisces like an impenetrable armour of proof. Now taking the word thus pifcantur, de properly for the fish Leviathan, Iob is conceived to allude to the note eos invacustom of those who hunt for the Whale; who observing the night to be most advantagious for that work, are troubled at the ap- quando dies inproach of light, and therefore the fishermen, as soon as ever they cipit apparere, faw day begin to break, cursed the day, as an enemy to their success maledicum die in pursuing and killing the Whale. That fishing is a business of the ei,quia per hoc night, is evident from that speech of Peter to our Saviour Christ, intentio imne-(Luke 5.5.) Mafter, we have fished all night, and have taken no- ding. Aquin. thing. According to which allusion, the meaning of Iob must be, in he. as if he had faid, I will not strive any longer for words to express my pallion against this night, let it be blasted with the curse of

Leviethan

dunt in tene-

those who are most skilful in the dialect or language of execrations, even with such a curse as those Sea-hunters the fishermen use to pour forth upon the day, when it breaks too soon for their. profit, so that they are hindered in catching of Leviathan or the Whale.

There is a Proverb amongst us, If you swear or curse, you will eatch no fish: And it seems these were wont to swear and curse. when they could not catch. And hence it was a Proverb in other Countries, when they would fet out an enormious swearer, or one. given to prophane curling, they faid, He sweareth, or he curseth like a fisherman: A generation of men whom that age had branded on the tongue, whose mouths were full of curfings, and their ordina-

ry discourse as much oaths as words.

But against this Exposition experience is objected, that the usual time of fishing for the Whale is in the day, not in the night. If it be so, then the ground of this opinion is quite overthrown. That some kind of fishing is a night-work, the words and practice of. Peter before mentioned, are proof enough: Whether Whale-fishing were exercised in the night, I shall not much contend to prove, feeing I approve but little of that interpretation which is bot-

tom'd and built upon it.

Befides, I find others, who sticking to this Translation (the ftirring of Leviathan) do yet wave and pass by this conceit of nightfishing; and they say, that the curse here is not to be referred to. their rage against the light, because it brings the day; but to the day, because it brought them to success. So that day is not opposed. to night, but a good or successful day to a bad or successes day of fishing. And then the sence is to this effect, that Fob calls for such a curse upon his day, as prophane fishermen, who attempt to catch the Whale, usually spend upon that unhappy day, wherein they lose their labour, and after all their hazard and cost come home. empty...

And when it is objected against this opinion; Why doth fob mention Leviathan or the Whale, if that be his meaning to allude unto the finful passion of disappointed fishermen; for vain men in that employment are as apt to curse and be passionate when. they miss of their intendments in labouring to catch any kind of

fish.

To this answer may be given in two things. First, This business of fishing for the Whale is a business of great charge and greater. danger

Pifcatore aut nauta maledicentior.

Pifratores diei maledicunt, in quo in non accidis. bonus piscales.

danger; and because greatest losses raise greatest passions, and the higher our disappointments are, the higher is our language: therefore Iob, who intended here the highest and greatest curse, wishes it parallel with that, which the greatest cursers belch forth, when (as they pretend) they have greatest occasion, yea (as they call reafon) reason to curse : And who should these be but ignorant or idolatrous fishermen, and they at such a pinch, when they have lost the hope of their greatest gain. As if Iob had said, Let as big a curse fall upon that night, as ever fell from the mouths of those prophane fishers, not only when they have been successes in fishing for a Herring or a Sprat, but when after all their pains and cost they cannot take Leviathan. Micha's mother cursed when the eleven hundred sheckles of silver were stollen from her, Judg. 17.1,2. To lose what we hope for, vexes corrupt nature as much as the loss of what we have. They who have not treasure in Heaven, and to whom godliness is not more the earthly gain, cannot but be enraged when

the hope of their gain is gone upon the Earth.

Secondly, We may fay, he nameth the Leviathan by a Synechdoche, one principal for all, or for any; the chiefest of a kind is put for all of a kind: and then it is appliable to those Sea-hunters, whatsoever game they pursue. I shall touch one way more of illustrating the opinion of those who take Leviathan in this Text for the Whale. We may conceive it thus, that Job doth not here allude to fishing for the Whale, and so to that successes fithing which provokes to curfing. But take it in the general, the Whale (we know.) is a very formidable Monster to Sea-men and Mariners, the whole Ship, with the lading of it, and all their lives, being endangered if a Whale strike it. So we may understand that of Iob, speaking of Leviathan, Chap.41.25. When be raiseth up himself, the mighty are afraid. Now the Whale being so formidable and dangerous to Sea-men, they perceiving the Whale near them, or themselves at unawares ready to stir up or raise the Whale, are exceedingly afraid; and as great fear in some sets them a praying, and causetly strong prayers, so fear in others sets them a cursing, and causeth . strong curses. Prophane Marriners, seeing themselves in such imminent danger by the approach of the Whale, presently curse the day that ever they loofed Anchor, or fet fail from the Harbor, the day that ever they fell within the reach of this Sea-monster, now ready to fink their Veffel, and overwhelm them all. Such a curse Job wishes upon that night, the night of his conception, as men of this Bbb2. rank

rank conceive and bring forth in the day of their most pressing fears, when anguish and sorrow take hold of them, as travel upon a

woman with child, and they cannot escape.

Thus I have given you the sum of those apprehensions which are offered for the making up of this Exposition; namely, that the word is here to be taken for that mighty fish Leviathan; and that, either in respect of those who make it their business, and go out purposely to catch Leviathan, or those who unawares are ready to be catcht by Leviathan: The former disappointed of their hopes, and the latter surprized with sears, making a curse their re-

fuge, and easing themselves by execrations.

There is a fourth Opinion which giveth the sence of these words quite another way, though it retains the fame Translation. For passing by the allusion to fishing, or customs of fishermen, they make these words as a character or description of the extreamest and vilest of wicked men; as if Job faying, Let them curse thee that curse the day, who are ready to stir up Leviathan, had said, let the worst or most wicked among the children of men curse this night; And we know, that the world of men are most for curfing, they curse deepest; as the best of men are most for prayer, and they pray highest and holiest. So then, Feb's mind being to lay the forest curse upon this night, thinks or finds his own spirit too strait, his own heart not large enough to do it; therefore he doth (as it were) call in aid from those Masters of curfing; Let the most expert, the most skill'd in cursing, fuch as are verst in oaths and blasphemies, the very dregs and scum of men, let them pour out the dregs, the worst, the bitterest of their curses upon that night.

But how shall we make out this notion, that the vilest of men are here described? That we must consider and open surther, to

thew the substance and dependance of this Opinion.

The worst and wickedest of men are conceived to be here meant in two expressions.

First, By them who are faid to curse the day, Let them curse it

n bo curfe the day.

Secondly, In those words, Who are ready to raise up Leviathan. Both these are supposed as descriptive circumsocutions of the most wicked and vilest men.

How fo?

First, They that curse the day. That which a man hates, he is forward

forward enough to curse: Wicked men love darkness, and they hate the light, therefore they curse the light. Light is of two forts, either natural, that of the Sun, or metaphorical, that of knowledge. Take light either way; take light properly, for the natural light; or take light improperly, for the light or the day of knowledge, wicked men, and especially the worst of wicked men, will be found curfers of the day. First, They are so exprest in this book of Job, respecting the natural day, Chap. 24. where having described many acts of violence committed by cruel oppresfors, who know not God, verf. 1. he concludes, verf. 13. They are of those that rebel against the light, they know not the wayes there f, nor abide in the paths thereof: And verf. 16. In the dark they dig through bouses, which they had marked for themselves in the day time; they know not the light: For the morning is to them even as the shadow of death: If one know them, they are in the terrors of the shadow of death. Men to whom the morning is a terror, and light as the shadow of death, cannot but curse the day, whose approach hinders them in their night-works, in their black defigns and purposes. Secondly, Other Scriptures discover more deadly hatred in wicked men against the light of knowledge; they rebel more against the day of grace, then against the day of nature, or the natural day: The former hinders only the outward practice of fin, but this opposes the inward principles of fin. We fee what cold entertainment, yea what war this light found in the world, and why, (fob. 3. 19,20.) Light is come into the world, (that is, Christ and the knowledge of his wayes) and men (not men in general, but ungodly men) loved darkness rather then light; Why? Because their deeds were evil, (evil deeds and evil doers feek covert in this darkness) for every one that doth evil bateth the light, neither cometh to the light, left his deeds should be reproved. They are ignorant willingly, that they may fin more freely: For though they are refolved to fin in and against the light of knowledge, yet they had rather sin in and with the darkness of ignorance; no man can sin with so much ease and delight in this light, as he can in darkness. A man that hath light in his understanding, can hardly fin without smart upon his Conscience: Hence they who love sin hate knowledge. On this ground it is as clear as the day, that wicked men are (Lucifugæ) fuch as avoid, shun, and hate the day, no marvel then if they curse the day; and to be angry with or curse the day,

is an evidence (as clear as the day) of a wicked man. He that defires not to know the truth, hath no defire to practice it: And he who hates the knowledge of the truth, hates the practice of it; yea he therefore hates knowledge, because he hates practice: this is wickedness at the height. To commit a sin against light, is not so great an argument of an evil heart, as to be troubled at the light which rebukes or would prevent the committing of that sin. Thus we see in what sence, by those who curse the day, we may understand the worst of wicked men.

But for the second part, [Who are ready to raise up Leviathan]

How is this a description of wicked men?

To make out this, we must expound Leviathan, not properly for the Whale, but improperly and mystically for the Devil, that great Leviathan: Under which name, he with all spiritual wickednesses, the Opposers of Christ and of his Church are comprehended by the Prophet, (Isai.27.1.) In that day the Lord with his sore, great and strong Sword shall punish Leviathan, the piercing Serpent, even Leviathan the crooked Serpent, and he shall slay the Dragon in the Sea. Now they that raise up this mystical Leviathan the Devil, are surely the vilest men.

But who do thus? or how can this be done?

They are said to raise up Leviatban, who seek occasions of sinning, fuch as do not flay till Satan tempts them, but they (as it were) tempt Satan. They are so hasty, so forward to do evil, that they think the Devil comes not fast enough, and therefore they do even go out to meet, provoke and raise up the Devil, they invite temptation: there is a truth in this, all fins are not from the temptations of Satan; our own hearts are not only the foyl, and have in them the feed of all fin, but they are Sun and rain, to warm and water those feeds that they may grow. And as a godly man (from the new principle at first planted in him by the Holy Ghost) doth often stirup the Holy Ghost to come and help him, he doth not always stay till the Holy Ghost sensibly comes, but finding his own weakness and wants, and deadness to and in duty, he goeth and stirreth up the Spirit of God, and prayeth that the Holy Ghost would breathe upon him, quicken and enliven him in prayer and other holy duties: So many ungodly wretches do not stay for Satan, or wait till he comes to tempt them, but they (fuch is their desperate wickedness and delight in sin) wish that he would tempt them oftner. They do not only keep open bouse, and open beart

alli parati funt
jusciture Lovi.
athan, qui student ad suggestiones Diaboli
implendas. Aquin-inloc.
Qui sibi ipsis
occasiones
quærunt
peccandi
eleganter di
cuntur suscitane Diabol. m

for him, ready to entertain and welcom him when he comes, but they go forth to solicit his company and his coming. This is to

stir up Leviathan. So that the whole sence according to this Exposition may be given to you thus; as if Job had faid, Let this night be curfed with a grievous curse, even with as black and foul a curse as can be molded and fashioned in the hearts, or spit out of the mouths of the vilest miscreants, even of such as are so set upon sin, that they hate the light, and curse the day, which either the Sun makes in the air, or which knowledge makes in their hearts, left that should stop and hinder them in the acting of lin; yea, let such a curse be upon it, as they use to vomit out, who are so set upon mischief, and engaged to their lusts, that they pray in aid from the Devil, to affift and quicken them in their wickedness; that so their natural corruptions being oyled and smoothed with his temptations, their motions to fin (and indeed to Hell) may be swifter and more violent. These are they that give diligence to make their damnation fure: these are they from whom the Kingdom of Hell suffers violence, and these violent ones (rather then not have it) will take it by force. Surely their damnation fleeps not, who (left they should not fin enough)awaken the Devil to shew them finning opportunicies. To fuch as these (according to the interpretation now suggested) Fob commits his night to cursing, Let them curse it who curse the day, oc.

Now though there be a Truth in the things which are afferted in this Opinion, taken abstractly; though it be a truth that wicked men are such as curse the day of air-light, and the day of knowledge-light; though they are often so mad to be sinning, that they provoke and tempt the Devil; yet I will not give this for the sence and meaning of the words, rather you may take it and make use of it as an Allegory upon, then an Exposition of the Text.

The last Opinion, with which I shall conclude the opening of the words, is this: that fob in this Verse doth allude to the Custom of his own Country, and of other Eastern Countries, who had certain persons amongst them, both men and women, whom, upon solemn occasions either of joy or sorrow, they were wont to hire or call in for reward, to come and help them out either in rejoycing or in mourning. We find mention of such in Scripture divers times, who were thus called and invited or hired to mourn and lament in times of sad and sorrowful accidents, whether per-

fonal ...

lacertos manibus verberanzes ad lachrymas populum enim nos permonet ni Judra, ut mulieves Sparsis crivoce modulata omnes ad flesum concitent. Hicron, in cap. 9. Jer.

fonal or publick. These had (Lachrymus venales) tears to sell, or fale tears, making both a profession and a profit of mourn-Solent in ludu ing. Such the Prophet Speaks of, Ier. 9. 17, 18. Thus saith the voce flabili, & Lord, Consider ye, and call for the mourning women, (he speaks of them as of a fociety or fifter-hood well known, and as well custom'd) and cunning women, that they may come, (that is, women cunning in mourning) and let them make haste, and take up provocire. Hie a wailing for us, that our eyes may run down with tears, and our eye-lids gush out with maters; for a voyce of mailing is heard out of Zion, How are we spoiled? And vers. 20. Teach your daughters wailing, and every one her neighbour lamentation, (you nibus, nudnif. see it was an art taught amongst them) for death is come up inque pessorilus to our windows, &c. In 2 Chron. 35. 25. we have a Record to the same effect, concerning the lamentation for Iofiah: And Jeremiah lamented for Josiah, and all the singing-men and singingwomen spake of Josiah in their lamentations to this day. So that there were both men and women prepared and usually called forth to lament fuch occasions of forrow. Again, Amos 5. 16. Therefore the Lord, the God of Hosts, the Lord faith thus, Wailing shall be in all streets, and they shall say in all the high-wayes, Alas, Alas! And they shall call the busbandman to mounning, and such as are skilful of lamentation to wailing. Observe here different mourners, they shall call the busbandman to mourning, and such as are skilful of lamentation to mailing. You see he speaks of two forts of persons, they shall call the busbandman to mourning; Husbandmen are fuch as mourn when they mourn; when they mourn, they mourn indeed, they mourn down-right: But befides these who mourned (Ex animo) really, there was anothert fort who did but personate sorrow, and act a part in grief; So saith the Prophet, Call in some who are skilful of lamentation, men or women who have fludied the point, and know how to move a paffion, and to heighten an affection beyond that which the plain husbandman can do; Let the husbandman mourn, but besides that, let there be art and folemnity in the mourning, call in those that are skilful of lamentation. There was a kind of profession, trade or art of mourning; which is further evinced, (2 Sam. 14.2.) Joab sent to Tekoah to fetch thence a wife woman, (which is interpreted in the words following to be a woman skilful in lamentation) and said unto ber, I pray thee feign thy self to be a mourner: Thou art a cunning woman, thou knowell how to act

The part and postures of a mourner to the life, Go to David and feight thy self to be a mourner, and as a woman that had a long time mourned for the dead. And it is observed to this day in many places (and as I have been informed frequently, in Ireland) that not only friends and neighbours are called to lament at the funeral of their friends and neighbours, but many others no way related, scarce ever known to the person deceased, who come professedly to strain for tears, and make lamentable out-cryes over the dead. To such a custom or profession Fob here alluding, saith, Let them curse it who curse the day.

If it be objected, that this Text speaks of such as curse the day, and not of fuch as mourn upon or bemoan the day; that is eafily removed, because upon those days of mourning they were wont to mix execrations with their lamentations, & curses with their tears; crying out, Oh the day! alas for the day! oh that ever fuch a day came! In Ezek. 30. 2. the Lord faith, Son of man, prophelie and Jay, Thus faith the Lord God, Howl ye, wo worth the day. Thefe did curse the day; and such were hired in that sense to curse the day. As Balaam (who loved the wages of unrighteoufnels) was hired to curse the people of God, Numb. 22. So then the cursing here meant was a doleful wish, that not the day had been, or that fuch things had not happened upon that day: And so these words, Let them curse it who curse the day, who are ready to raise up their mourning, are only a circumlocution describing those mercenary cursers of mourners: As if Job had in more words said thus; Let this night be curfed in as high a strain, and mourned over with as enlarged forrows, as the Art and Invention of those, whose trade is curling, and who have tears at command, ever did or can put forth, when hired on purpose to mourn over the saddest spectacles, and most calamitous events.

Now this being taken for a ground-work, that in those times and Countries men and women were hired to mourn, and that an Art of mourning was then profest; The disficulties that are in the Text opposing this, are further to be examined: For here still it seemeth doubtful, how this word Leviathan can fall in with such an Interpretation, or be applyed to those hired and professed mourners. Towards the clearing of which, I shall a little open three

words.

The first is [Gnatidim] who are ready: which signifies a prepared and meditated active readiness; as we find in two

Self

Texts of the Book of Esther, The Copy of the writing for a Commandment to be given in every Province, was published unto all people, that they should be ready against that day, Chap. 3. 14. and again, Chap. 8.13. So that in Fob, to be ready to raise up the mourning, notes more then an immediate going about a thing; As we fay, I am ready to do a thing, that is, I will or must do it presently: For it notes also a studied readiness or preparedness to do a thing.

The second word is [Gnour,] to raise up, which is properly to raise from sleep, as in that place, Psal. 44. 23: Amake, why sleepest

thou O Lord? Arise, cast us not off for ever.

The third word is [Leviathan,] which hath two other fignifi-

thin simpliciter cations, both applyable to this Interpretation.

First, Divers of the Rabbins translate it by the Hebrew word [Ebel,] which fignifies mourning or forrow; and with the pronoun affixed, their forrow or their mourning. And this is affert-Mem, sicut alias bee confunds ed by the learned Mercer for the plainest meaning of the word, and so found in the writings of the Hebrew Doctors, which also directly answers our Translation, who are ready to raise up their

Secondly, the word [Leviathan] is derived (according to the lingua Syriaea opinion of others) from Lavah, i.e. joyned or affociated. Hence Leviab, i. e. fociety or fellowship; to which the same pronoun being affixed, the word Leviathan is made up, and according to that extraction and composition, is rendered (societatem suam) their fociety or their company. And the word in this derivation cillimum est Le- and construction of it, falls in with the sense of the former Interpretation, who are ready to raise and stir up their company, namely to go forth and mourn, or their company of mourners. And the Reason is two-fold, why they are or may be said to raise up their company of mourners.

> First, Because those solemn mourners were usually a great many, they were a company, a Chorus or a Quire, making a doleful lamentation; and so when they were to mourn, they called together or raifed up their company of mourners. And the word [raised] is proper for a second Reason, because in such mournings it was custom'd to rife up very early, or early to raise up one another. As David, speaking of musical rejoycing, Pfal. 108. 2. faith, Amake Pfaltery and Harp, I my felf will awake early: The Hebrew is very emphatical in that place, word for word thus, I my

עור

Exposui cum

hibrais Levia-

אבלם pro

luchum suum,

ut sit Nun pro

videas. Quo Jignificatu in-Jeriptin dollorum hebræorum mourning. occurrit, Or ox Jumitum est vicinum nomini. 272 Sicto Chaldaus vertit. Simpliviathan pro lu-

Elu exponere

Merc.

cum Hebrau.

felf will awake the morning; as if he should say, the morning shall Prafica dicenot awaken me, but I will awaken the morning; the morning bantur apud shall not find me sleeping, but I will be up first, and call up the morning. So those mourners used to awake early in the morning, runt funeri, or rather to awaken the morning; and they had one woman whom mercede conduthey called (Prafica) the Leader, the first or the chief of the quire &a, ut & fleand company of mourners (plangendi Magistra) whose office it was to call up and bring on the rest. It appears in the Gospel of Matthem, that the Jews (in those times) used to call in mulick to their Que prefice. mournings : For when Christ came to the Rulers house whose retur ancilla daughter was dead, the Text faith, He saw the minstrels and the people making a noise, (Mat. 9. 23.) And Fosephus relating the story of his own supposed death, shews how all the City of Feru-Salem continued a mourning for him thirty days. And he adds, Theises Se us. directly to this point, that many Musicians were hired, for re- 2820u, 785 ward, to lead those songs, or direct the solemnity of those lamentations.

This Exposition (upon the supposition of alluding to that custom in mourning, and the allowance of those fignifications of the word Bel. Jud. c. 15. Leviathan) hath a clear and a fair sense, respecting the series of the Text: Fob having fo far poured out a curse upon, and lamented his night, he (as it were) calls for those to finish and conclude it, who traded in such kind of curses, and who were skill'd in lamen- Mosest scriptations.

There is an Objection against this, taken from the Grammatical allionibus conregimen or construction of the original. The Hebrew word (* who tandi, lugendi are ready) is of the Masculine Gender, and the Pronoun relating er eliam ardento it, (Leviathan) their mourning, is of the Feminine Gender; fo that here feems to be a fault in Grammar, if we expound it thus, nibus masculus their mourning, or their company of mourners.

To this we may give a double Answer.

First, that such changes of one Gender for another, are frequent-

ly observed in Scripture by the learned in the Originals.

Secondly, the relative word is conjectured to be put in the Fe- afficientur, ut minine Gender, because women were most usually called forth to excellenta il-And it is further observable, that liss assions inthat work of mourning. where the Scripture speaks of those actions of mourning or rejoycing, or loving, which are works of affection, it useth to ascribe justinodi astiothem to women rather then to men, because they are quicker in af- nibmewcellunt. fection, and fuller of affection then men, and so more ready to act or Bolduc in loc.

veteres, quæ adhiberi folerent Or fortia fallalaudarent. Noinus Marc. quemadmodum lamenterentur præfica est dic. ta. Varro 1.6. वंग्रेश पढंड है। Sphrav Ezip-Xer avois. Toseph.l. 3. de

דועתירים* cum agitur de ter amandi rem aliguam nomiverba fæmini ri generis jungantur, vel affixe faminen masculina nomina dicetur, quia mulieres in bu-

Ccc2

express

Sanctius.

bus illa communiter adhibentur, quæ horri. bilia funt, quemetum acterrorem incutiunt; In aquatilibus nihil audimus horribi Sanct. in loc. Carmen illud dicebatur Leviathan, guemadmodum multa carmina ab in sumpserunt nomen de quibu institua funt. 1dem.

express such joyes or forrows then men are.

For the close of this point, I shall add the apprehension of a learned Expositor, who taking these words in this last sense, as refeing to those folemn mournings, yet conceives that the word Leviathan must stand here in the letter; not as if Fob had any intendment to speak of the fish Leviathan, or to allude to fishing for Le-In execrotioni- viathan: but either because Heathens in those execrations did invoke or provoke Leviathan, that is, the Devil: Or because in those solemn songs of lamentation, Leviathan was a word much used, or Leviathan was the first word of some of those lamenting songs; que hominibus For in execrations, strange, uncouth, dreadful words were purposely used, the more to affect and assonish the hearers : Now there is no word more dreadful then Leviathan, whether we take it for that Sea-monster the Whale, or for that Hell-monster, the Devil. And so the meaning is this; Let them curse it who curse lim Leviathan. the day, who are ready to raise up Leviathan; that is, Let those mourners, who fing that most passionate song of mourning, which begins with, or is entituled Leviathan. It is ordinary among us, to call for a fong or to call a fong by the general subject matter of it, or by the first word of it. And so many Books of Scripture have their names in the Hebrew from the first word; as the Book of Genefis, is called Berefith, or in the beginning : And Exodus, Veele semoth, (that is,) and these are the names : because both begin with those words in the Hebrew. So the fong, which was the form of those Lamentations, might be called Leviathan, because (faith this Author) it began with that word; and he alledgeth a proverbial tradition for it out of Mariana, which he had received for a Jew, that it was forbidden upon the Feast-day to raise up Leviathan; that is, they might not take up that execratory fong which beginneth with Leviathan. I only present this opinion, because it suites with, and illustrates the former notion of solemn mourning.

Thus I have, with as much speed and clearness as I could, given you the meaning of these words. That which favours their sense most, who keep to the word Leviathan, is, that this Book speaks afterward of Leviathan, to shew the power of the Creator in that powerful Creature. And I find the very same phrase of raising or stirring up Leviathan used in that place, Chap. 41. 10. None is so fierce that dare stir (or raise) bim up. The Hebrew word which there we translate stir, in this third Chapter is translated, raise Le-

viathan.

viathan. Yet I rather encline to the latter Exposition respecting mourning, both because it hath the Authority of our English Bible to countenance it, our Translators putting mourning in the Text, and Leviatban in the Margin; As also, because it carries a clearer correspondence and agreement both with Antecedents and Consequents, both with the matter and with the frame of fobs complaint and curse in this Chapter.

Taking the words in this fense, that Job calls to have his night cursed in such a solemn manner, as those hired mourners used to lament and bewail the days of humane calamities, we may observe,

First,

That hope of profit will turn some spirits into any posture. Lamenting and mourning is an unpleasant work, but profit and reward sweetens and makes it pleasant. Some men will be in any action so they may get by it, they will mourn for hire, and curse for hire; So did Balaam. Balaam was sent for to curse the people of God, Numb. 22. He made many delays, and feemingly conscientious scruples, yet at last he goes about the work, as black and bad as it was. But what overcame him, and answered all his doubts about the undertaking of fuch a work? The Text in Peter refolves us, be loved the wages of unrighteousness. He that loves wages, will quickly love any work which brings in wages. Upon the stage you might have any passion for your money : Joy and forrow, love and hatred, all acted and personated beyond the personal temper or occasions of the men) meerly for reward; And (which is the highest argument of a mercenary ipirit) some act holiness for hire, and are Godly for outward gain.

Secondly, in that Job calls others to mourn over, and condole

that night, Observe,

That some troubles exceed our own sorrows; And we may want the eyes and tongues of others to express them by. My heart, (faith Fob) is not large enough, and I have not Art enough to act, much less to aggravate my own afflictions; let them do it whose profession and practise it is, to curse the day. Sometimes the mercies which we receive, and the joy that the Soul conceives, is more then we can express or be thankful enough for : and then we send to others, both private Christians and whole Congregations, desiring them to help us, to lend us their hearts and their tongues, their affections and their voyces in that Angelical work, the praises of our God. Let them bless God who bless the day, (who are vers'd

Sometime also a Christian is so engaged in prayer for the obtaining of a mercy, and finds his heart so much below his suit, that he calls out to all those who have any holy skill in praying, Pray for me, pray with me, the business is too big for me alone. How earnestly doth Paul beg prayers, Now I beseech you Brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me, that I may be delivered,

₾c. Rom. 15.30.

As it is thus in praying and rejoycing, so it may be in mourning and in sorrowing; And troubles are very deep when they exceed our own forrows, as mercies are very great when they are beyond our own praises: We in this Nation have cause to sear such troubles, even such as may cause us to invite the hearts and sprits, the bowels and compassions of all the Christians in the world to come, and lament over us: we may be forced to send, not only for the Husbandman, those plain-hearted mourners, but for those also who are skilful in lamentations; such as Jeremy, to set a song in the highest strains of lamentation, for the bewailing of our troubles, and say, let such lament our day as lamented Jerusalem; let such lament it, as have lately lamented Germany, such as now lament the ruines and desolations of Ireland.

Yetse 9. Let the Stars of the twi-light thereof be dark; let it look for light, but have none, neither let it see the dawning of the day.

This is the last part of the Curse which Job passeth upon his Night: Let the Stars of the Twi-light thereof be dark. Some Comforts of the Night are natural, others are accidental. Job in the former Verses wishes away the accidental Comforts; the meeting of Friends, and the voice of Musick: In this Verse he removes the natural comforts of the night, which are two. First, the present light of the Stars. Secondly, the expected light of the Sun.

The first comfort of the night is, that though it be dark by the absence

Verf. 9.

absence of the Sun, yet there is some light by the presence and thining of the stars: And it is a greater comfort in the night, to remember, that though now I have no light but from a glimmering star, yet shortly the light of the glorious Sun will shine upon me. But in how dark a condition is the night, when the Sun is gone, and the stars too; when the stars are clouded from shining, and the Sun stayed from rising. This fob wishes as the state of that night, Let the stars thereof be dark, yea, let it have no hope to see the Sun, that is, let it be an everlasting night.

Let the stars of the twi-light there if be dark,] By twi-light we are to understand the beginning of the night, or the evening when the stars first appear, the word fignifieth both twi-lights, the twi-light of the evening, and the twi-light of the morning. The stars of the Crepusculum of twi-light, are those resplendent stars (so much observed by Astro- num quam manomers, and observable by the vulgar) which shine in the evening tutinum;

and the morning.

When Fob would have these Stars of the twi-light to be dark, He at once takes away a three-fold benefit from the night. First, these stars are a great ornament to the Night; What a glorious spectacle is it, to see the Canopy of Heaven bespangled with the ftars, as a garment fet with Studs or Oes of Gold? Secondly, the stars are a great delight and comfort in the night. Thirdly, the stars are for direction, and as guides in the night. Hence Sea-men and and travellers mourn when they cannot fee the stars. The stars are the Mariners guide in the night: while his hand is upon the Helm, his eye is toward Heaven, and in the Heavens his eye is upon the fight & motion of the stars. The woful condition of those Sea-men in a storm is thus exprest, Acts 27.20. Now when for many days neither Sun nor Star had appeared. When Sea-men feel a storm in the night, and cannot see a star in the night, their case is almost desperate: though the light of a star be little, yet the benefit is very great.

Let it look for light, but have none.] The Hebrew is, Let it look for light, and none, which is an usual Illeipsis, we suppose the word

[bave,] Let it look for light, and have none.

Let it look for light. I He putteth that in to aggravate the forrow of that night. I would have this night expect the light, let it wait and look for it earnestly, but let it have none; let it be full of hopes, but empty of enjoyments. Let that night know no succesfion of a day; whereas usually the Sun goes and returns, it fets and

rifes

rises, now let it go and not return, let it set and never rise again.

Neither let it see the dawning of the day.

Eam nollem ne subsequatur dies, re aurora quidem. EVEVE

77:00 Primus albicanin aurora Stlendor, quem alii poetæ radies capillos, penres auroræ dicunt. Sunt palpebræ aurora radii qui sub aurro-

lent, Mercer.

He doth not only wish away, full, clear and perfect light, but the dawning of the day, which is imperfect light, let not so much as the. beginning or first moment of a morning succeed that night. The words in the Original are, Let it not see the eye-lids of the morning : It is a very elegant expression, noting the first breakings of light, when the Sun peeps above the Horizon, which Poets call the Rays of light, streams of light, or the wings of the morning: As our Lord Christ the Sun of Righteousness, is faid to rise with healing in his wings, (Mal. 4. 2.) So the eye-lids of the morning, alluding to the Sun, which is the Eye of Heaven, and when the day dawneth, the eye-lids of Heaven open, the Sun awakes and looks out : Even as when a man awakens first, his eye-lids open: these Rays of the Sun are compared to eye-lids, because like the eye-lids they twinkle or move continually, darting themselves forth into the air, and upon the Earth.

In that Fob forbids the star-light, and would take away the hope

vamemicare so- of Sun-light; Observe first,

That in sad times small comforts may pass for great Mercies. In the day time no man looks after the flars: flar-light is not valued, while Sun-light is enjoyed: but in the night a Star is a welcome fight. He that is full (faith Solomon) despiseth the honey-comb, but to the hungry Soul every bitter thing is sweet. When a man is hungry and wants, a little is pleasant to him, as our Proverb hath it, Half Artaxerxes pe- a loaf is better then none. A great Emperour once drank puddleno sui pereunte, water with more delight (he professed) then ever he had done the most delicious wines. Sad times and hardthip make that pleasant and very acceptable, which in plenty we flight and pass by. Hence it follows, That the removing of small comforts in sad times are great quid non pluri- afflictions: If stars (which have but little light) be taken from the night, a great affliction is added to the night. Some can lose more then another mans all, and yet feel it not, yet think they have loft Rew, nunguam nothing. We are not troubled at the loss of small things when we enjoy greater; But when all we have are small, then any thing we lose is great. As in Nathans Parable, (2 Sam. 12.) when the poor man having lost but one Lamb had lost all, he complains great-

eum aquam ebibiffet forditam. quasivitab 80 Eunuebrus ecmum molestiæ boc potu sensisfet? Respondet ita suaviter se vel vinum bibiffevel aguam pur Jimam. Pezal. Mellif, 1y.

Histor, f. 1.

Secondly,

Secondly, Job faith, Let it look for light but have none; There is much in that : He doth not fay, Let this night have no light, but, Let it look for light and have none. From this we may ob-

That the want of that afflicteth us most, which we expect most. If the night (that is, man in the night) did not expect and look for light, it would not be much troubled with the absence of light. To lofe our expectation, is more then the lofs of the thing expected. It is said of Sifera's mother (Judges 5. 28.) when her Son was upon that expedition against the people of God, that she looked out at a window, and cryed through the lattefs, why is his Charret so long in coming ? Why tarry the wheels of his Charret? She looked for a victorious success and rich spoyles, for her mise Ladies answered her, yea, she returned answer to her self; Have they not sped, have they not divided the prey? to every man a Damsel or two, to Sifera a prey of divers colours ? Oc. This cut her to the heart, that she looked for great booty, and reckoned upon a vi-Gory, when Sifera was fast nailed through the Temples, never to

return.

That man is greatly burdened, from whom others expect much; but he who expects much is in danger to be more burdened. Therefore David prays, Psal. 119. 116. Let me not be ashamed of my bope. As shame arises from doing a thing against known light, and common principles, so also from losing or suffering a thing against known hope and common expectation. It is noted as anaggravation of that peoples affliction in the Prophet, We looked for peace, and behold no good came, and for a time of health, and behold trouble, Ferem. 8. 15. For a people to be in expectation of some great mercy, doubles the forrow of their miscarriage : Now in these Times, we being in our night of Trouble, and (as it were) looking when day will break, when our Peace will return, when Truth will prevail and be fetled, when Errour and the abettors of it shall be overthrown : How would it augment our forrows, if we looking for these mercies should not have them? As it is a greater affliction to be miserable when we have been happy, so when we have long hoped to be happy. God expresses himself as much troubled, when he loses his expectation from us: It provokes the Spirit of God to anger against us, when he looks for the fruits of his care and love in our obedience and findeth none, (Ifa. 5.) God looked that his Vineyard should have Ddd brought

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brought forth grapes, and it brought forth wild Grapes. He looked for judgment, and behold oppression, for Righteonsness, and behold a cry: This disappointment provoked the Lord to lay his Vineyard wast. So in the Gospel, when Christ cometh to the fig-tree three years, feeking or looking for fruit, and findeth none; What then? Cut it down, faith Christ, he is very angry, thus missing his expectation. Now, as it provokes the anger of God, to come look-. ing upon man, his Creature, for duty, and finds none; fo it doth likewife exceedingly grieve the spirit of man, when he looks to God for mercy and finds none: And how just is it that God should crofs our expectation, when we fo often crofs his. No marvel if we look for light and behold darkness, for peace and behold trouble, for fuccess and behold disappointments; When-as God looks among us for repentance, and behold prefumption; for faith, and behold unbelief; for patience, and behold complaining; for reformation, and behold backfliding; for fruit and behold barrenness, or but leavestrough beneated bus avioed

Fourthly, He saith, Let it not see the damning of the day, that is, let it be quite out of hope ever to receive any light, therefore let it not see so much as a glimpse of light. It is the strongest denyal of the whole, to deny the least or the first part: As when the Apostle would have us abstain from all evil, the exhorts to abstain from the appearance of evil; (1 Thes. 5.2.) So here, when fob would put his night quite out of hope to see a day, he saith, Let it not see (so much as) the damning (that is, the least appearance) of the day. And this as it is the last, so it is the heaviest sentence upon his

night. Observe then, That has some book on bloded has some

A hopeless condition is the worst condition of all other. Let a night be never so dark, never so tempessuous, yet the hope of a morning is a mercy and a light. A man will bear any heaviness, when he can say as David, Heaviness may endure for a night, but joy cometh in the morning. Solomon tells us, that the hope deferred makes the heart sick, Prov. 13. 12. How sick then are they who are hopeless, or who have quite lost their hope! Everlastingness is the head of the Arrow, the sting and poyson of all miseries; it is indeed the sting of Hell: that Hell is such a night as never shall see the dawning of the day, hath more torment and pain in it then all the pains in Hell. As the punishment of loss in Hell pinches more then the punishment of sense, so in the loss this pinches most, that the loss is irrecoverable: They are deprived of the glory of God,

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and shall never see the least ray of it for ever. They are in darkness, and they have no hope of light at all for ever.

As that which makes Heaven to full of joy, is, that Heaven is above all fear; so that which makes Hell so full of terrour, is, that Hell is below all hope: Heaven is a day which shall never see any approaches of the night, and Hell is a night that shall never see any dawnings of the day. So, proportionably in any affliction of this life, to be hopeless of deliverance, to say it shall never end, I am in such a night as shall have no day, no not the dawning of a day; this is the utmost evil, the extremity of affliction.

So much concerning the curse it self which Job poured out with so much passion, both against the day of his birth, and the night of his conception. We shall now here see the reason of this passion in

destroy conception or my birth, therefor, wollow abrow and the them? I do

Chap. 36

JOB 3. 10, 11, 12, 13.

Seconde thefe Our not up the doors of my Mothers wond. This is

reation by which he defends his palbout and thr

Because it shut not up the doors of my Mothers womb, nor hid farrow from mine eyes.

Why dyed I not from the womb? why did I not give up the ghost when I came out of the belly?

Why did the knees prevent me? or why the breasts that I

Should suck?

For now should I have lien still, and been quiet, I should have slept; then bad I been at rest.

WE are now come to the second general part of this Chapter. You may remember, the whole was divided into three Sections. The first shewed us the curse which fob poured out upon his day. The second, the cause or ground of that curse. And the third, a vehement exposulation about the continuance of his life, and the lengthening of his days.

We have heard the curse opened already in the nine former verses: Now solloweth the cause of the curse. Fob gives an account
or reason of his passing: If any should check him with, why dost
thou thus breath out complaints against the day of thy birth?
Why dost thou write such bitter things against the night of thy
D d d 2

conception?

conception? He answereth, as David did his brethren in another case, I Sam. 17. Why, what have I done or spoken, Is there not a cause? Or as fonah when God reproves him about his passion for the withered gourd, Dost thou well to be angry? Fonab replyes, Yes, I do well to be angry even unto death, Chap. 4.9. So saith fob here to any that should rebuke him, with, do you well to be thus angry with your day? Yes, I do well to be angry with my day, and I shew you why, because it shut not up the doors of my Mothers womb,

The reason or the argument stands thus; there is cause I should curfe that day and that night, which not hindering my conception or my birth, brought me forth upon the stage of the world, to act a part in all these forrows: But the day and the night did not hinder my conception or my birth, therefore I have cause, I have reafon enough to break out in such complaints and curse them: I do it, because these shut not up the doors of my Mothers womb. This is the argument or reason by which he defends his passion: and this argument will be found to have more passion in it then reason, if we examine it to the bottom. For he complains of that as the cause, which was not the cause of his troubles: what did the night or the day, that he thus chargeth them? They had no efficiency in bringing those evils upon him; circumstances are not causes; Effects are produced in time, but time doth not produce effects. Onely this we may fay to help it, he doth not curse the day as if it could have thut the doors of his mothers womb, but because on that day those doors were not thut.

But leaving the reason of his speech, we will consider the sense of it.

Qaia non conclusti portas maxillarum mearum, quæ sunt ostia ventru.

Minat 3asegs metess ms. Sept, The Hebrew word for word is thus rendered, Because it shut not up the doors of my belly. And that the Caldee Paraphrast. renders thus by way of explanation, Because it did not shut up the doors of my lips; the mouth (saith he) being (as it were) the door or the in-let to the belly or stomack, every thing goeth in by that door; and so he carries the sense thus, let that night be cursed because it did not stop my breath, and so make an end of me: The Septuagint hath it thus, Because it shut not up the doors of my Mothers belly, I which answers our Translation, the doors of my Mothers womb. Mr. Broughton to the same sense, because it shut not up the door of the belly that did bear me, that is, my mothers belly.

I shall in silence pass over that secret or mystery in Nature, which may be the ground of this expression. There are two secrets in Divinity which are the grounds of it, and of them I shall

Speak.

The first is this, When God lays that affliction of barrenness upon the woman, he according to the phrase of Scripture, is said to shut up the womb; And when he fendeth the bleffing of fruitfulness he is said to open the womb. We have both, Gen. 20. 18. When Abimelech had taken Sarah Abrahams wife, the Lord fast closed up all the wombs of the house of Abimelech. The meaning of it is this, he made all the women barren, or with-held the bleffing of conception: The Jewish Expositors render the meaning in the very words of this Text, that the Lord had thut up all the doors of the wombs of the house of Abimelech. And so likewise for fruitfulness, God is said to open the womb, as Gen. 29. 31. And when the Lord saw that Leah was bated, be opened her womb, but Rachel was barren. Then, to shut the doors of the womb, notes the power of God in denying; and to open those doors, the bleffing of God in giving conception and making fruit+ ful.

Secondly, It may refer to the birth: for, there must be an opening of those doors, and that by an Almighty power, for production, as well as for conception: And therefore David (Pfal. 22.9.) ascribes it to the Lord, Lord, thou art be who tookest me out of my Mothers momb. It was not the Midwise did it, it was not the Womens help that stood about his Mother, but Lord, thou didst it; The hand of God only is able to open that door, and let man into the world; unless he (as we may so speak) turn the key, the poor Infant must for ever lie in prison, and make his Mothers womb his

grave.

In either or both these respects Job here speaks against the night, because it shut not up the doors of his Mothers womb, to stop his conception, or stay him in the birth: For then either he had not been, or he had not been brought forth as the subject of all those cala-

mities. Hence observe, first,

That fruitfulness or conception is the especial work and blessing of God: God carries the key of the womb in his own hand. From him we receive life and breath, (Acts 17. 25.) yea, in his Book are all our members written, which in continuance were fashioned, when as yet there was none of them: We are fearfully

and

and wonderfully made; Our substance is not hid from God, when we are made in Secret, and curiously wrought in the lowest parts of the Earth. As the Holy Ghost admirably, and most elegantly describes the conception and formation of man in the womb, Psal. 139.14, 15, 16.

There are four keys of Nature, all kept in the hand of God.

First, The key of the Rain. The clouds cannot open themselves, the flood-gates of Heaven cannot be unlocked, nor those sluces opened to let down a drop of rain, until God turn the key, Deut. 28. 12. The Lord shall open unto thee his good treasure, the Heaven to

give the rain unto thy Land in his season.

Secondly, the key of Nutrition, or of Food, Pfalm 145. 16. Then openest thine hand, and fatisfiest the desire of every living thing. The strength of the Creature is shut up in the hand of God, and until he unlock his hand, the Creatures cannot strengthen or nourish us, though we have our houses and our hands full of them.

Thirdly, the key of the Grave, Ezek. 37.13. I will open your graves, and cause you to come out of your graves. We are so fast lockt up in death, that all the power in the world is not able to release us, till God speak the word, and turn the key of the gravesdoor. That place in Ezekiel is meant (I know) of a civil death; But it is as true of natural death: And the Argument is stronger for it; If when a Nation (as the Nation of the Jews then did) lies in the grave of bondage and captivity, no man can unlock that door without the key of Gods special providence; much less can any hand or power but his, open the door, and bring us out of the grave of our corporal dissolution.

There is this fourth key belonging to the door spoken of in the Text, the door of the momb: Which was shadowed in that Ceremonial Law among the Jews, of giving their first-barn unto God, as a thankful acknowledgement, that the beginning of all propaga-

tion and increase was from him. Further observe,

That our birth and production is the special work of God. Thou art he that tookest me out of my Mothers womb (saith David;) And he apprehended the power of God so great in his natural birth, that he from thence takes an Argument to strengthen his saith, that God could do any other thing for him, how hard soever. He knew he could never be in such straights, but the power of God could deliver him, when he once remembred that it was God

and .

who took him out of his Mothers womb: For in the words immediately foregoing, he bringeth in his enemies laughing at, yea reproaching him and faying, He trusted in God that he would deliver him, let him deliver him, seeing be delighted in him; They jeer him with his God, let bim deliver bim. David Answers, What do ye think God cannot deliver me ? Lord (faith he) thou art be that tookest me out of my Mothers womb. Can I ever be in such straits as I was then, can I ever be in a more helpless condition? Can I ever be in more need of an Almighty help, then when I was firuggling to get into the world? There is more of the power of God put forth in bringing a poor Infant into the World, then in bringing him out of any trouble or strait he can fall into, in his travels through the world; And hence the great deliverances of a people from danger, and their Reformations from Errour, are called a birth, as King Hezekiah speaks in his message to Isaiab, 2 Kings 19. 4. The children are come to the birth, and there is no strength to bring forth. As if he had faid, great things are now attempted, but nothing can be perfected; great troubles are discovered, but we cannot be delivered by any humane power or policy; therefore lift up a Prayer for the Remnant that is left. Every new deliverance and reformation of a Church is a new-birth of that Church. Who hath heard such a thing? who hath seen such things? shall the Earth be made to bring forth in one day? Or shall a Nation be born at once ? For as foon as Zion travelled, the brought forth ber Children. That is, Zions mercies were speedily and suddenly obtained. She uses to have long travel, and many throes, but now the mighty power of God opened the door of the womb, a door of hope, and Sion was easily delivered of a man-child; a glorious mercy, Ifa.66.8. You see how the Holy Ghost parallels the work. ing of great things for the Church, to the travel of a woman, whose Infant sticks in the birth, if God suspend his help; but if he open the door by a hand of gracious providence, the brings forth, even before she travels, (as the same Prophet speaks) and before she is in pain she is delivered. I have adventured to lengthen out this notion somewhat further then that hint in the Text doth well bear, only because we being a people now in strong travel, and wanting firength to bring forth, may be directed to confider whose hand holds the key which opens the womb of Nations, as well as persons, and at the turning of whose hand we shall quickly be delivered; and being delivered, we shall quickly forget all our pains

and pangs, for joy that a man-child, such a masculine blessing, is born, into the world. But the Text goes on still in tears: as follows,

Nor hid forrow from mine eyes.

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The word which we translate forrow, signifies more properly labour and weariness, or the weariness that doth arise from labour, and so from thence it is translated to signifie any kind of sorrow or trouble.

Because it hid not sorrow from mine eyes.] By the hiding of sorrow from his eyes, he noteth only thus much, that he should have been delivered from the sense and experience of sorrow. He had mist those evils which he met with, since his coming into the world, if those doors being shut, had shut him out of the world. When sorrow is hid from our eyes, then all evil is removed, as in that speech, (Isa. 65. 16.) Because the former troubles are forgotten, because they are hidden from mine eyes, that is, as if he had said, we fear no trouble, no danger, no evil hangs over our heads, now the former evils are forgotten, they are hidden from mine eyes; As we use to say of great dangers, that they are iminent dangers, they hang over our heads, or hang before our eyes, because they lie so near, and are in such a readiness to oppress and fall upon us.

Now when Job subjoyneth forrow to his birth, as if as soon as ever the doors were open for him to step into the world, the first object he met with was trouble, and he was salluted by sorrow as

soon as ever he saw the light. Observe,

That man is born to forrow. He sees forrow the first thing he sees. Sorrow is his first acquaintance. The connection is very close, Because it shut not up the doors of the womb, nor hid sorrow from mine eyes. Eliphaz tells us, (Chap. 5.7.) That man is born unto trouble, as the sparks fly upward. He is born to it; the expression implies that trouble and sorrow take hold of us, or we enter upon, & take hold of trouble, as soon as ever we enter upon the world, we are born to them, trouble and sorrow are a mans inheritance; as an heir is born to his Land or Estate. Man hath a right to those troubles, they are his birth-right, and all his birth-right by nature; and as soon as ever he is born, he takes possession of sorrow, or sorrow possesses him. Many a man is born to riches and a great Estate, but he stayeth a great while for the possession of thems man

As

is born to trouble; and he enters upon that as foon as ever he enters the world; forrow is not his inheritance in reversion, but in possession; Even as the sparks fly upward, that explains it to be so, as the sons of the Coal, (so the Hebrew,) that is, sparks as foon as ever they are born out of the coal fly upward, and are presently ascending; so is man tending unto trouble. Few and evil have the dayes of the years of my life been, faith Facob, (Gen. 47.9.) How few foever they have been, they have been evil: If his life had been but one day, that had been an evil day. If his life had not been lengthened to the least number of dayes, yet his evils had multiplied to a number: in few hours we have many forrowes.

Some make the Infants Tears a prefage of these forrowes, as if he wept to think upon what a shore of trouble he is landed; Or rather into what a Sea of storms he is lanching, when he comes into the world; fuch storms as he shall never be fully quit of, till he is harboured in his grave. Wherefore as the Angel said unto the woman, Luke 24. 5. Why feek ye the living among the dead? I may fay to you, Why feek ye peace in a Land of Trouble, and joy in a Land of Sorrow? These are reserved for us in our Country which is above, expect them not here, for this is not your Reft.

Secondly, We may note from this expression, Nor bid forrow

frommine eyes.

That the fight of the eye wounds the heart. He doth not fay, and hid trouble from my Soul, or trouble from my spirit, but bid forrow from mine eyes. It is a proverbial speech among us, What the eye sees not, the heart grieves not. And when the Lord would shew how he was moved with the sufferings and knew the forrowes of his people in Egypt, he doubles it upon this fense, I have jeen, I have seen, or I have surely seen the affliction of my people, Fxod.3.7. Your forrowes are not hid from mine eyes. Mine eye affects my heart, saith the Prophet Jeremy, Lam. 3.51. That is, mine eye afflicts my heart. While Feremy went about the City, and faw fo many woful spectacles in the ruine and captivity of his people, that fight smote him to the heart. It is faid, that when Christ came to Ferusalem and beheld the City, he wept over it, Luk. 19.41. And for the forrow of repentance, the fight of the eye hath a great influence upon the heart, They shall look on me whom they have pierced, and they shall mourn, &c. Zech. 12.10. Ece

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As the eye doth affect, or rather infect the heart with fin, from finoccasioning objects; a fin that is in the eye will be presently at the hears, which caused fob to say, (Cap. 31.1.) I made a Covenant with mine eyes, why then should I think upon a maid? He meaneth, tinfully to lust atter her; as if he had faid, there is a quick, a speedy passage from the eye to the heart, though in the fabrick of the body there feems a great distance between them: Therefore I have made a covenant with my eyes to avoyd occasions of fin, left mine eyes should pollute my heart with motions unto sin. And as it is in pleasure-provoking objects, that which is a pleasure to the eye, will presently be a pleasure to the heart, a refreshing to our spirits: And that pleasure which shall last for evermore in Heaven, is from a Vision that shall last for ever. Joy shall for ever be before the eye, and therefore joy shall for ever fill the heart. The joy of Heaven confifts in Vision, in seeing God as he is (170b.3.2.) or in seeing face to face, (1Cor. 13. 12.) which is the Vision beatifical. So likewise there is an afflicting Vision. The eye affects the heart with forrow-occasioning objects; if forrow be in the eye, it will not stay long from the heart. Hence when Sarah Abrabams wife was dead, Abraham thus bespeaks the people among whom he dwelt, If it be your mind that I should bury my dead out of my fight oc. (Gen. 22.8.) It did afflict the heart of Abraham with forrow, to see the body of his deceased Wife, or the cossinwherein she lay, whom he had so entirely loved, therefore bury ber out of my fight. It is very observable, that when fofeph would do fomewhat purposely to afflict and touch the heart of his Brethren with more remorfe for their former unkindness unto him, the History saith, (Genes. 42.24.) that be took from them Simeon, and bound him before their eyes : He heard them in their private conference whisper one to another, We are verily guilty concerning our Brother, in that we saw the anguish of his Soul, when he befought us, and we would not bear, therefore is this distress come upon us. When Foseph perceived their Consciences began thus to work, he resolves to give them a pill at their eyes, (even a doleful spectacle, yet the lively picture of their dealing with him) to make their Consciences work faster, with godly sorrow: He took from them Simeon, and bound him before their eyes. And Fudah when he pleadeth afterward, Chap. 44. for the carrying back of Benjamin, you know what a pathetical Oration he makes; O, faith he, do not detain Benjamin, for when I come to thy servant my Father, and the ladbenot with us, (seeing that his life is bound up in the lads life,) It shall come to pass, that when he seeth that the lad is not with us, he will dye, vers. 30, 31. That very fight will kill my father: and for me to fee my father dye, will be death to me also, for so he concludes, vers. 34. How shall I go to my father and the lad be not with me, lest peradventure I see the evil that (hall come upon my father? Oh (faith he) let me carry him back, my father will dye if he fee not the lad, and fo shall I, if I fee the evil that shall come upon my father; he knew that fight would be as a fword to his heart, and as a dagger in his bowels. The Lord threatens his people thus in case of disobedience 31 Deut. 28. Thine Ox shall be slain before thine eyes, thine As shall be violently taken away from before thy face. Thy sons and thy daughters shall be given to another people, &c. So that thou shalt be mad for the fight of thine eyes which thou shalt see, vers.34. And vers.67. he shewes what convulsions and divisions of spirit the visions of the eye would bring upon them. In the morning thou shalt fay, Would God it were Even; and at Even thou shalt fay, would God it were morning, for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt fee. The fear of the heart, and the fight of the eye are neerly joyned. The fight of the eye caused the fear of the heart, and both were as concauses of those diffracting thoughts and wishes of hastening the morning to the evening, and again suddenly reducing back the Evening to the morning. Unless forrow be hid from the eyes, it can hardly be kept from the heart. It is an usual custome, if a man be but let blood, to bid him turn away his head, if he be faint-hearted, for the fight of his blood will make his heart faint; And so from more gastly spectacles, men commonly turn away their faces, &c. which is to hide forrow from their eyes. It followes,

Why dyed I not from the womb? why did not I give up the ghost when I came out of the belly? why did the knees prevent me? &c.

These two verses contain a further aggravation of the former Reason by three other steps. Before he spake against his conception and his birth, now, Why dyed I not from the womb? As if he had said, though I were conceived; and secondly, though I were born, yet why did not I make my cradle my grave, or my first Eee 2 swadling

fwadling clothes my winding-sheet; though I were born, yet why did not I dye so soon as ever I was born? why dyed I not from the womb? why gave I not up the ghost when I came out of the belly? Having received the discourtesse of a birth, death would have been a favour: It had been best for me, not to have been born, and next best to have dyed quickly, or as soon as I was born; that's the meaning in general of the eleventh and twelsth Verses. But I shall a little examine and enlighten the particular expressions.

from 1913 Expiravit. Leniter mortum est fine movbo & dolore diuturniore: quando qui facile moritur, ita ut non diu decumbat.

Why did not I give up the ghost?] The Hebrew is but one word, which costs us five in English, I give up the ghost, the word fignifieth that last act of those who are in the agony of death; In the Greek and Latin that act is exprest by one word, Luk. 23.46. where it is said, that Christ gave up the ghost. The word is conceived to note a willing cheerful refignation of our felves in death, a dying without much reluctance or resistance, a being active in death rather then passive, we call it well a giving up the ghost. Some apply it only to the death of the godly, as (Gen. 25.8. of Abraham, &c.) whose lives are not violently fnatcht from them, but willingly furrendred. When a godly man dyes a violent death, he doth not dye violently: Whereas a wicked man dyes violently, when he dyes naturally: and though fometimes (being weary, of his life, or despairing of relief)he drives out his ghost, yet in a strict sence he never gives up the ghost. It is said to the wicked rich man in the Gospel, (Luk. 12.20.) Thou fool, this night shall thy Soul be required of thee, demanded indeed, but O how unwillingly doth the rich man pay this natural debt, who is soable to pay all civil debts. Yet it must be confest that we finde the word often used promiscuously, applyed as well to the death of the wicked as of the godly; To Ishmael (Gen. 25.8.) as well as Abraham; to Ananias and Sapphira, Alis 5. 10. Yea it is applyed to the death of any or all living things, Gen. 7. 21. And all flesh dyed that moved upon the Earth, both of fowl, and of cattel, and of beafts, and of every creeping thing that creepeth upon the Earth, and every man.

Then again, If I had not so much favour to dye as soon as ever I came from the womb, or to dye in the very birth; yet, Why did the knees prevent me? or the breasts, that I should suck?

Here are two steps aggravating the cause of his curse against his day. If I had not been born dead, saith Job, or dyed naturally as

Verf. 11.

foon as I was born, yet why was I not left to perish? I should have dyed quickly if they had let me alone, though I were born alive into the world; that is the meaning of those words, W by did the knees prevent me? why was there any care taken of me? why did the Midwise and the Assistant women take me upon their knees? why did they wash me, swathe me, and binde me up? If they had not been so kind, it had been a kindness unto me; if they had spared their labour, they had done me a favour; If they had omitted their care, how many cares had I escaped!

Why did the knees prevent me? or (which is a further step and the fifth step by which this speech ascends) why the breasts, that I should suck? As if he had said, if they would needs be so favourable as to take me upon the knee, to wash me, to binde me up and clothe me, yet why was the breast presented to me? why was I layd to the breast? If they had kept me from sucking the breast, I

should have suck'd but little breath, I had dyed quickly.

So that in these words there are five gradations by which Fob aggravateth the cause of this curse against his day. First, because he was conceived. Secondly, because the door was opened for him to be born. Thirdly, because being born, he did not presently give up the ghost, or dye as soon as he came into the world. Fourthly, because there was so much care taken for him, as to take him upon the knee, and bind him up. Fifthly, because there was a breast provided, and paps for him to suck: if any of these latter acts had been neglected, Fob had dyed, and so escaped all these ensuing

troubles of his life, forrow had been hidden from his eyes.

And it is observed (especially in these latter acts of this gradation) that Fob alludes to the custome of those Times, wherein unnatural women lest their children upon the cold Earth, naked and helpless, as soon as they were born: or casting them out, expose them to misery, or the casual Nursery of Nature lent them by beasts, more merciful then those beastly Mothers, who would not afford them knees to prevent, nor breasts to give them suck. As in that place, Ezek. 16.4,5. the world condition of such an Insant is express, to shadow out the sinfully polluted and worldly helpless estate of that people, and of all people by nature, till the Lord prevents them by the knees of free-grace, and suckles them with the breasts of his consolation. Thy father was an Amorite, and thy mother an Hittite, (of a barbarous people, and what then?) In the day thou wast born, thy navel was not cut; neither wast those washed

Parabola non Sumurtur nifi ... bro & de more fiunt. Levana dea pro levandis à terra Infanti. bus. August. de Civit Dei, l. 4. C. 11. Thebanorum ubus. Apud. Ælian. de Var. Hift./ 11.

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washed in water, thou wast not salted at all, nor swadled at all, none eye pityed thee to do any of these unto thee, but thou wast cast out in the open field, to the lothing of thy person in the day that thou mast born. Now this is a certain Rule, that fuch Parabolical and Allegorical Scriptures are grounded upon known customes and things ab his quæ cre- in use; It is certain there were some so unnatural to their Infants, that they would bestow no care upon them when they were born, neither wash nor cleanse, nor binde them up, but cast them out (as the Prophet Speaks) to the loathing of their persons. The Heathen Romans had a special goddess or deity, whose name imported her care and office, that children when they were born should be taken up from the Earth, and set upon the knee. And for the preventing of this unnatural cruelty, (very frequent as it Lex de non ex. feems amongst them) the Thebanes made an express Law, that ponendis Infan: Infants should not be neglected or cast out when they were born, though the Parents thought they would be a burden to them by reason of the charge, or no delight to them by reason of their detormity.

Now faith Job, I could wish I had had such a father, or such a mother, or fuch friends, who forgetting natural affection would have cast me out when I came first into the world; Why did the

knees prevent me? From hence also we may observe, first,

That an Infant, as soon as be liveth, bath in bim the seeds of death: So Job speaks of himself, Why dyed I not from the womb? why did I not give up the ghost when I came out of my Mothers belly? Or why was I not stifled in the womb? why was ever that door opened to let me into the world? I could have dyed as foon as I lived. Not onely is man acting fin, but Nature infected with fin, the subject of, and subjected to the power of death: So the Apostle teacheth us, Rom. 5.14. Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression; And who were those? Even little Infants, they had life, yet death reigned over them, they were under the dominion of death, and Subject to that King of Terror. Sin is the feed of death, and the principle of corruption. God doth Infants no wrong when they dye, their death is of themselves, for they have the feed of death in them; We may affirm in one fence, that when Infants dye, they have no loss, and we are fure (in every sence) when they dye, they have no wrong; All death (except death to lin) is the mages of fin, and therefore can be no injury to the Secondly, sinner.

Secondly, We may observe concerning man in his birth, what a helpless creature man is. If I (saith fob) had been left a little, I had been gone quickly, there had been an end of me: I could not have helped my self, it the knees had not prevented me, if the breasts had not given me suck, if I had been destitute of the succours then presently I should have been free among the dead, I should, have been quiet and gone into silence.

Thirdly, Observe,

That every step of life stands in need of a step of mercy. When the Infant is conceived, there must be an act of mercy to quicken it, an act of mercy to nourish it in the womb; an act of mercy for the birth, an act of mercy being born to take it upon the knee, an act of mercy to bind it up, an act of mercy to give it suck. The beginning of our lives, and the progress of our lives, our generation and our preservation call for acts of mercy, or else (poor creatures as we are) we quickly perish and return unto our dust. We owe our lives to God at first, and we owe them every moment; if he did not renew mercy every moment, we could not continue life one moment: As it is with our spiritual life, so it is with our natural, Our lives are bid with Christ in God, Colos. 3.3. Of and from our selves we cannot subsist, either in Grace or Nature. It followes.

For now should I have tien still, and been quiet, I should have so slept; then had I been at rest.

These words are an enlargement of the former reason, taken from a description of the state and condition of the dead; For now (saith Job) I should have lien still: If you should ask me a reason of my former reason, why I was so angry with that day or night wherein I was conceived and born, wherein I had that (to me unacceptable) mercy to be preserved and kept alive? This I subjoyn for the reason of it, if none of those unwelcome savours or natural rights had been done me, then, I had lien still, I had been quiet, I should have stept, I had been at rest; Either I should have been as one that never was, or I should have been at rest and quiet. The Argument lies thus; rest and quiet are desirable things; but death, in the omission of those success, would have given me rest, therefore I desire those success had been omitted. This conclusion is in the eleventh and twelsth verses, which we heard before. The assumption is in this thirteenth verse, which he further consisting

in the fix Verses following, by an Argument which we may thus form. I will prove, saith he, that in death I should have rest and been quiet, and lien still, for all conditions and sorts of men are quiet and lie still in death. There (or in that estate) where all degrees and sorts of persons are at rest, there sure I should have tound rest, but in death all sorts and degrees of persons have sound rest, therefore I should have sound rest too.

Now that all forts of people lie still and are at rest in death, he proves by an elegant enumeration of the feveral forts and conditions of men. He makes an argument by way of induction of all or most of the ranks of men. First, He shewes it in Kings and Counsellors of the Earth, these men that make such a bustle in the world, when once they are dead, they are quiet enough. And then he shewes it in Rich men and Princes, who load themselves with thick clay, who toyl and moyl all their dayes to heap up and amass much wealth; when these come to the grave, there's an end of all their labours, then they must give over all their pursuit of Riches. Fourthly, He shewes it in children, either abortives, born before Natures time, or born in full perfection of Nature, Verf. 16. Lastly, He shewes it in oppressors and the oppressed; in prisoners and the se that imprison them; in the small and in the great, in the servants and in their Masters; Thus making an enumeration of all these, from thence he infers, That if all these are quiet, when they are in the grave, then furely his condition had been fo too; I should have been quiet and lien still, then I should have slept, and been at reft.

We must here take notice, that Job speaking of the state of death, speaks onely in reference to an outward condition, and our resting from outward calamities and troubles; he doth not handle the point at all concerning mans eternal estate; For, death is not rest to all sorts of men in that sence: Kings and Counsellers, and rich men, &c. may rest from the troubles of this world, and go to a world of everlasting troubles. Such a total rest is the sole priviledg of the Saints. Thus only blessed are the dead which dye in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works follow them (through Free-grace) in glorious rewards. When the wicked dye, they rest from their labours, but their works sollow them (through Divine Justice) in everlasting punishments. And

Fob

Fob resting affured of his own eternal Rest, wishes only a rest from Aperte his ver-

those temporal commotions.

Further, We may observe four words used by Fob to express the same thing. First, I should have lienstill. And been quiet, there is a second. I would have slept, there is a third: and fourthly, Then fuerit solicitus I had been at rest.

Ishould have lien still.) The word signifies to lie down in any prasentibuscakind, and it fignifies to fleep, Gen. 19.4. Before they lay down, that is, before they went to bed: It is applyed likewise to the sleep of death, 2 Sam.7.12. Ifa.43.17. They shall lie down, they shall not rise, (that is, they shall dye, so the next words expound it) They are

extinct they are quenched as tom.

And been quiet.) The word fignifieth also to be filent, we may Securus fuit is put both together, then had I lien still and been silent, and you pace degit, etiknow, death and the grave are called filence; I had been like those am siluit. that go down into silence (saith the Psalmist, Psal. 115.17.) that is, like those that go down into the grave. And Hezekiah in his mourning describes that filence, Ifa. 38.18. The grave cannot praise thee, death cannot celebrate thee.

I should have flept.) Sleep is the image of death, and death is more then the image of fleep; fleep is a short death, and death is a long sleep. Many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to everlasting contempt, Dan. 12.2. Our friend Lazarus fleepeth (faith Christ to his Difciples, Joh. 11. 11.) but I go that I may awake him out of fleep. In the 14 verse, Fesus said unto them plainly, Lazarus is dead.

Then had I been at rest.] We usually say, when a man goes to fleep, he goes to rest: Yet rest is more then sleep, for sometimes a man fleeps when he doth not rest, his very fleep being troubled, and he troubled in his sleep: But when rest is joyned with sleep it is perfect fleep. The word here used, fignifies a very quiet, setled and peaceable condition: Hence Noah had his name, And be called his name Noah, Saying, this son shall comfort us, concerning our work and toyl of our hands, because of the ground which the Lord bath curfed, Gen. 5. 29. He was rest and comfort to the old world, by preaching righteousness, even the righteousness which is by Faith, which alone gives rest unto the Soul, and is able to refresh us in the midst of all those toyls and labours which that first curse brought upon the World, both new and old.

bis oftenditofe adeo de futura vita securum effe,ut tantum de quiete a lamitatibus.

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Such

Such rest and sweet repose had I found (faith Fob) from all my

toyl in the house of death and bed of the grave.

Having thus four words concurring in the fame fence, we may here not unprofitably take notice of that elegant multiplication of words in the holy Scriptures. There, flore is no fore, and variety is no superfluity, yea there Tautology is no superfluity: It is the usual Rhetorick of the Holy Ghost, to speak the same thing in divers words, yea sometime in the same words; We finde such a congeries or heaping up of words used for the most part in some heat of Pallion, or vehemency of spirit; As first, when God would express a great deal of anger and wrath against a people, he speaks thus, (Ifai. 14.22,23.) I will rife up against them, faith the Lord of Hoasts, and cut off from Babylon the name and remnant, and son, and nephew; I will also make it a possession for the Bittern, and pools of mater, and I will sweep it with the besome of Destruction. Here are a multitude of words, and all fending to the same purpose, fetting fourth the fierceness of Gods anger, and the resolvedness of his Judgement for the ruining of Babylon. The towering confused pride of the King of Babylon is presented to us in such a heap of words, (1/4. 14. 13, 14.) hear the pure language of pride from that Kings heart; Thou hast said in thine heart, I will ascend into Heaven; I will exalt my throne above the Stars of God, I will sit also upon the mount of the Congregation, I will ascend above the beights of the Clouds, I will be like the most High. The manifold Apostacies and Backslidings of Fudab are described in many words by the Prophet Zephany, Chap. 1.6. And them that are turned back from the Lord, and those that have not fought the Lord, nor enquired for him: (Chap 2.2.) She obeyed not the voyce', she received not correction, she trusted not in the Lord, the drew not neer to her God. When our Lord Christ would shew the extream ignorance and darkness of his Disciples, in those great Articles of his Sufferings, Death and Refurrection, having taken the twelve unto him, and discoursed of those points, he concludes, Luk. 18.31,34. And they understood none of these things, and this saying was hid from them, neither knew they the things that were spoken. As if Christ had faid, their ignorance in these mysteries was so great, that they had not the least glimpse or glimmerings of light about them. So here, I should have lien still, and been quiet, I should have slept, and been at rest; and all to note the interrupted-quiet and tranquillity

of the grave. As if he had faid; Had I dyed then, not onely had not these storms been upon me, nor these waves gone over me, but the least breath of wind had never blown upon me. Hence we may observe, First, : aldion in soul santal lo

That in regard of all outward troubles, death is the rest of man. Bleffed are the dead that dye in the Lord, for they rest from their labors. And they who dye out of the Lord, rest from all that labor they have had in this world. There is no work, nor device, nor knowledg, nor wisdome in the grave whither thou goest, Eccles. 9. 10. This life is a day of working, and death is a night of resting. The Sun ariseth, man goeth forth to his labour until the Evening. Psal. 104.23. When the Sun of our life ariseth, we go forth to our labour, until the Evening of death. This life is a continued motion, death is a continued rest. This life is but noise and tumult; death is silence. Our life is a stormy passage, a tempestuous Sea-voyage,

death bringeth us to the harbor.

There is a four-fold rest which we obtain in death. First, A labour and travel, no working there. Secondly, There is a rest from trouble and oppression, no Wars, no bloody battels there. Thirdly, there is a rest from passion, no forrow, no grief shall afflict us there. In the grave there is a fourth rest better then all these, a rest from sin, a rest from the drudgery of Satan, a rest from the winnowings and buffetings of Satan, a rest from the law of our members, warring against the law of our minds. When Saul went to the Witch of Endar for advice with Samuel, that Samuel, or the Devil in the appearance of Samuel, speaks as one disturb'd being raised from the grave; Why (faith he) hast thou difquieted me to bring me up? I Sam. 28. 15. I was at rest, why didft thou call me up to a Land of trouble? It is the observation of an Ancient Father, and the resolution of an Ancient Councel, Plane Lazz. concerning Christs, weeping over Lazarus, Job. 11. That not his rum morruum death, but his rifing drew those tears. When Christ came to the flevit Christia grave where Lazarus lay; the Text faith, that Jefus mept. Why fed non tuas did Christ weep, saith Ferom, in comforting a mother that had lost Jachrymas fuher daughter? It is clear that Christ wept over Lazanus that was zarum nondo dead, but he did not weep thy tears; Christ did not weep, because mienem, sedp Lazarus was dead, but he wept rather because Lazarus was to nius resurgenbe raised up again; he wept to think that his friend Lazarus tem, Hieron, should be brought back into so troublesome a world. And it was fiam super mo the resolution of the third Toletane Councel, that Christ did not tem filie.

Christus non ploravit, Lazarum mortuum, sed ad huessività drummas plora vit resuffeitancum, Concil. Tolet. tert.

weep over Lazarus because he was dead, but because he was to be raised up again to feel the burdens and afflictions of this life: that was their apprehension of it. And it is a truth, that whosoever lives the common life of Nature, lives in trouble: But such is not the life of him who is raised from the dead: The lives of such, though here upon the Earth, must needs lie out of the common courle: And what their condition is, is such a secret as we cannot understand but by enjoying it.

Again, From that particular expression, in that he faith, I should,

bave slept, we may observe.

That as death it is the rest of the whole man, so death it is the fleep of the body. So you find it often in the Scripture; Our friend Lazarus sleepeth, saith Christ, when he was dead, Joh. 11. And the Apostle, 1 Thes. 4. 13. I would not have you ignorant concerning those which sleep, that is, concerning those who are dead. Lighten mine eyes (saith David) lest I sleep the sleep of death; or as the Hebrew, Lest I sleep death, Psal. 13.3. And hence the grave is called a bed, 1/a. 57. 2. The righteous are taken aways, &c. they shall enter into peace, they shall rest in their beds. When a righteous man dyes or is taken away, he is but gone to bed. Therefore we call those places where the dead are layd up and buried, dormitories, or fleeping places. Both the Greek and Latin words

meet in the same lignification.

Some of the Ancients were of Opinion, that this fleep took hold of and seiz'd upon all man, namely upon his Soul as well as upon his Body; afferting that the Soul is in a fleep or flumber, that is, that the Soul from the time of its dif-union from the Body until the Refurrection, lies still without any motion or operation. I grant that many operations of the Soul do cease when it parteth from the Body. There are some acts of the Soul which are organical, and there are other acts that are inorganical or immaterial: The organical acts, that is, what soever the Soul acts by the members of the Body, those acts I say must needs cease; but the Soul can act of it self without the assistance of the Body; as we may collect by many experiments while our Bodies and Souls are joyned together. How often do we find our Souls at work, when our Bodies lie ftill and do nothing; when fleep binds up all our fenfes, and fhuts up the windows of the Body so close, that we can neither hear nor fee: yet then the Soul frames to it self and beholds a thousand various shapes, and hears all sorts of sounds and voyces; then the

Halfininblon, Dormitorium.

Soul

Soul fees, and the Soul hears, the Soul deviseth, and the Soul difcourfeth, the Soul grieves, and the Soul rejoyceth, the Soul hopes, and the Soul fears, the Soul electeth, and the Soul refuseth: All this the Soul doth in dreams and visions of the night, when deep sleep falls upon man. So also in extasses and ravishments, the Body is as it were layd by, as useless and uninstrumental to the Soul. I knew a man in Christ about fourteen years ago, (so the Apostle Paul faith) whether in the body, I cannot tell, or out of the body, I cannot tell, Godknoweth, 2 Cor. 12. 2. As if he had faid, I was lost as to my body, I could not tell what I was, I did not feel my self; yet he had mighty operations in his soul, his spirit wrought strangely, and then took in such Revelations of God and from God, as his bodily organs could never fashion into words, or represent by speech: He heard * unspeakable words, which it is not * Que fando (a) lawful (or possible) for man to utter. The Soul hath an ear to explicaria quohear such words as the Body cannot finde a tongue to express. So quam homine the Apostle John in his divine ravishments, I was in the Spirit up- non possum.

Beza on the Lords day. As for his Body, that was, as to that bufinels, a Que nulls layd by and suspended as useless in that day; and his spirit called vi ne Santo. up to that angelical work, the receiving of Visions and Revelati- rum quidem ons from on high. And among other things which John faw, he possite explicari, Saw under the Altar the Souls of them that had been flain, for the nampe quia di-Word of God, and for the testimony which they held; These Souls men. Sic expliwere not asleep, though their Bodies were, for they cryed with a cat Clemens loud voyce, Saying, How long, O Lard, boly and true, dost thou not Alex strom. judg and avenge our blood? &c. Rev. 6.9, 10. From all these Texts 5. Beza. and experiences we may conclude, that the Soul wakes while the Body fleeps that fleep of death. And the death of the Body is called a fleep,

First, Because as sleep, so death brings the body to rest, as was

observed in the former point.

Secondly, Natural sleep is not perpetual, we sleep and wake again; so though the body lie in the grave, yet death is but a sleep,

the man thall awake and rife again.

Thirdly, As a body asleep can easily be awaked and called up by the power of man; so the body when it is dead, can with infinitely more ease be raised by the power of God: It is but a call from Heaven, and we awaken out of the dust. God can beyond all comparison more easily awaken us from that dead sleep of death, then we can awaken one another from the lightest slumber.

There -

There are two questions which I shall propound and endevour to

resolve upon the whole matter of this Context.

First, We find Job complaining, because things were not otherwise ordered about him; he is troubled, because he was born, or because he was not cast away in the birth; for then it had been better with him, he had been afleep and quiet; he was troubled things were with him as they were. Hence it may be questioned, Whether it be lawful for us to wish or to desire, that had not come to pass, which we see come to pass? And are we not bound to rest satisfied with the present and fore-past Dispensations of God, and so be content with the things that are, or with things as

they are?

For this, I say in general, such wishes or desires are not sinful. It is not absolutely finful, to wish that not to be, which is; Nay fome things which are, ought to be wished they had not been, and it is a fin not to wish, they had not been. As those things that are displeasing to God, provocations to the eyes of his glory; things that are dishonorable to God, we ought to wish that such things had never been. God himself wisheth in that manner, Pfal. 81.13. O that my people bad harkened unto me, and Ifrael bad walked in my wayes! They did not walk in his wayes, he wisheth they had, he defireth they had been better, more holy and more obedient then they were. To wish that a thing had not been, out of a tenderness that God should be offended by sin, is not only lawful, but very commendable. But to wish things otherwise then they are, as murmuring against, and misliking Gods Administration, or out of a tenderness, because we suffer, is not only finful, but abominable; When our wills rife up against the Will of God, when we cannot be contented to be what God will have us to be, and to fuffer what God would rave us fuffer, when we who should learn to be content in every estate, are angry with our Estates, and on that ground wish, O that this had never been, O that I had never feen this day, because it hath so much trouble in it; this wish hath I know not how much evil in it. So likewise when man shall (as it were) take upon him to direct the Almighty and onely wife God in governing the world, fecretly furmizing, or openly complaining, that things might be difpenfed and managed with more wisdom, juffice and moderation; such boldness is plain blasphemy. Some are ready to fay in their hearts about the Lord Christs governing the world, as Absalom did concerning his father Davids government of Ifrael; Things are carried, as if there were none deputed to hear or redress the wrongs of men. O that I were made Judg of the World, that every man which bath any suit, or cause, might come to me, and I would do him justice : Things should not go thus 25am. 15.3,4. if I had the ordering of them; such boldness is highest blasphemy. And yet with caution of due reverence to the Name of God, he gives us leave to debate the matter with him, both concerning the state of things in publick, and our own personal E-Rates.

First thus, If we, while we are debating, adore his secret Justice and unsearchable wisdome, in that which we neither see nor are able to understand. Thus while the Prophet Feremy took liberty to plead with God about the Administrations of the World, he humbly premifes, Righteons art thou O Lord when I plead with thee, yet let me talk with thee of thy judgments; why doth the way Illud semper veof the wicked prosper? We may ask God the question, and tine e debemus plead with him about his Judgments, but we mult not have the due nor, least jealousie or suspicion of his Righteousness or of his Judg- effe Deum. ments.

Secondly, We may fit down and bewail the state of things, or our private Estates; in that sence we may wish things not to be that are, so as to bewail that such things are; and this is it which Job especially doth in this Chapter, he sits down bewailing his condition; and so may we while we keep within our bounds, and duly regulate our lamentings. The bounds and rules may be fuch as thefe. First, Deal not too much with the Creature, either in complaining of the Creature, or in complaining to the Creature. Let fecond Caufes pass, or look upon them but in the second place: pour your complaints into the bosom of God. Secondly, Consider from whence your bewailings move; take heed they spring not from delicacy of spirit, or an unwillingness to lie under the cross, because it spoyls your fair shew in the flesh: While we bewail our Gal. 6.12. own cross or publick crosses, we should be working our hearts to a willing and cheerful sufferance of the cross. Though a man doth not love that which be bears, yet let him love to bear: It is an high strain of spiritualness in bearing, when a Christian can fay, Toler me eft I love not that which I fuffer, yet I love to fuffer, I love not that patientia newhich I bear, yet I love to bear. To bear is the patience of necel- cellians, amais fity, to love to bear isthe patience of Vertue : to love to bear, hath tolerare of pain it the highest affection and the lowest subjection unto Christ. tientisvirtuis.

Chap.3.

The Apostles spirit was raised to this heroick pitch, and somewhat above it, when he faid, I rejoyce in my sufferings, Colos. 1.24. (Toy is a degree beyond love) when he said, I take pleasure in reproaches, in necessities, in persecutions, in distresses for Ghrists sake, 2 Cor. 12.10. (Pleasure is a degree beyond joy.) But especially when he faid, Iglory in tribulation, Rom. 5.3. And God forbid that I should glory (in any thing else) fave in the Cross of our Lord Fesus Christ, Galat. 6. 14. To glory in a thing is more then to take pleasure in it. Again, Take heed your complaints and bewailings do not arise out of distrust and unbelief; such complainings are provocations. It was called the provocation, when the people of Israel made such distrusting complaints, Pfal. 95.8. Harden not your hearts as in the provocation in the day of temptation in the wilderness. And that the provocation lay in their unbelief, the Apostle is express, Hebr. 3. where quoting this Text of the Pfalm, he concludes his whole discourse thus, Verf. 19. So me see they could not enter in because of unbelief. If we mix Faith with our Tears, and while we bemoan our condition, yet believe, that God is good, and good to us, that God is all-sufficient, and all-sufficient to deliver us; we may wish that the things that are, were not, and that God who changes not, would make a change in our estate.

For the close of this Point, I shall lay down these three Con-

clusions.

First, A man may desire that which God wills not, and not sin in that desire: As the deliverance of a people whom God will destroy.

Secondly, A man may fin in desiring that which God wills: When it is the Will of God that the father shall dye, the child

fins in defiring it.

Thirdly, A man may without fin defire that not to be, which God wills; or which is the same, that not to be which is; such desires being qualified according to the cautions before given.

There is a second question arising upon a part of this complaint: For Fob complains not only of his troubles, but of his life: And seems to have been angry with his very Being; while he wishes he had never been conceived, or that his mother had been denyed the blessing of conception. The question then is, Whether an evil or a troublesom Being be worse then no Being? Or whether it be better not to be then to be miserable?

I answer, there is a twofold miserable sbeing, one temporal, the other Eternal An Eternal miserable being is eternally worse then a not being But a temporal miserable being, at the worft, is better there a not being. And the reason is, because our being; is far more excellent then the outward Comforts of our being thefe being only accidental to our being; and therefore it necessarily follows, that it is better to be without outward Comforts then to be without a Being. Again, Life is better then all outward things, (Satan spake truely in the former Chapter, All that a man bath will be give for bis life.) That which a man parts with rather then his life, is below his life. If then life be better then riches, or health, or pleasures, then much more is our being better then all thefe. As a man may hold his Life when all his estate and comforts is gone, so he doth hold his being when his life is gone; life is brittle ware at the best, but mans being is of an everlafting make. I know there are some who dispute and conclude that a being, even an eternally miserablebeing, is better then no being: And I grant it is so in a Metaphylical or a Philosophical Notion, but in a Theological Notion it is not. A philosopher (keeping within the sphear of Nature) can see no mifery so miserable, or evil so bad, as not to be. But a Divine can he fees two things worfe. First, An everlasting stain and Singus non guilt of fin lying upon the Soul. Secondly, the everlatting wrath fuiffer ille boand displeasure of God poured out upon the whole man. Hence Christ faith of Judas who betrayed him, Mat. 26. 24. It had been fet a non effe ad good for that man if he had not been born; because that accur- effe. Melius fed act joyned with his impenitence and unbelief, subjected him quippe fuiffet to everlasting misery, to wrath for evermore; It had been good be badnever been born, rather then to fall into such a fin, and from that to fall into Hell. Not to be born, is in this place, as much trare, gratia as not to be. And it had been good for him not to have been born, quoq; to gloria is as much as to fay, it had been better for him not to have been born. It had been better for him not to have been, then to have committed such a sin, to lye under such wrath, and to lose such happiness for ever. Though a state of damnation considered ab- non este, quam stractly) be better then no state at all, that is, then a not be- effe damnanim, ing, yet in the concrete, it is not better to be damned then not to be: In it felf, eternal misery is better then a non-entity, but a man eternally miferable, is worse then a non-ens. And without riam. Dionys. doubt it will be the eternal defire of the damned (and that defire

mo, 1. c. fi nunquam procellinunguam fuiffe quam tanta fligitia perpemæternum privati, sed Tspperibilius elthomini absalute propier alernam pæna ilimamque mife-Carthulin Mat. 26. 14

is both a part and an encrease of their misery) that they never had been, or now might cease to be, rather then continue miserable.

Now to flut up and resolve the question, as to the ground of it, Fob's complaint in this Text, I say, Fob was only in the present seeling of temporal troubles, and he was beyond the sear of eternal: Therefore number this among his failings, that he wished he had never been conceived, because he was thus afflicted.

JOB 3. 14, 15, 16, 17, 18.

With Kings and Counsellors of the Earth, which built desolate places for themselves:

Or with Princes that had gold, who filled their houses

with silver:

Or as an hidden untimely birth, I had not been; as infants which never saw light.

There the wicked cease from troubling; and there the wea-

ry be at rest.

There the prisoners rest together, they bear not the voice of the oppressor, &c.

Rom the tenth Verse of this Chapter to the end of the nine-teenth, we have shewed you, that Job layeth down the cause of his former bitterness and complainings against his day. At Verse 10. he is angry because it hindred not his conception and his birth, and at Verse 13. he giveth a further cause of that cause, For then (saith he) Ishould have been at rest. Now being about to prove that in death he should have found rest, he doth it by an injunction of particulars; As if he had thus said: Where all sorts of persons, even they who have been hardest wrought, and most troubled in the world, find rest, there surely I should have found rest also: But in death, persons that have been hardest wrought and most troubled in the world find rest, therefore there I should have found rest too. Now for the proving of this Assumption, that in death all sorts of persons find rest, even those who have been most travelled, tyred and worn out in the world: To prove this (I say)

he gives instance in divers, almost all ranks, degrees and conditions of men.

First, In those who are great, rich, and wise, in Kings and Coun-Sellers of the Earth, which build desolate places for themstives: And in Princes who had gold, who filled their houses with treasure; Oc.

With Kings and Counsellors of the Earth.

With Kings. The word here used, properly noteth such as rule by Law, fuch as are opposed to Tyrants, who rule according to the dictates of their own will. With fuch Kings Counfellers are ufu- Regnavit Conally joyned; With Kings and Counsellers of the Earth. Great lus, Princes have their Councels, and it is a happy conjunction when good Kings and good Counsellers meet together. Yea many times bad men are good Kings, when they are attended with good Counsellers: Whereas evil Counsellers often make a good man a bad King, and by their poysonous whispers and instillations at the ear, corrupt the hearts, and taint the spirits of the best Princes. In the multitude of Counsellers (faith Solomon, Prov. 15. 21.) there is (afety. The fafety of Kings, and the fafety of Kingdomes, doth confift in following this multitude. Where there are good Counsellers, and a multitude of them, we may expect good, and much good, a multitude of bleffings upon a Nation.

Now when Job had named these eminent persons, Kings and Counsellers, he addeth somewhat further by way of their description, he giveth as it were a character of them from their studies and employments, With Kings and Counsellers of the Earth,

which build desolate places for themselves.

It may feem very doubtful what is here meant by these defolate places, and the building of them. The word in the Hebrew is, defolations, or destructions; It comes from Charab, which fignifies Proprie destruto dry up, because dry places are desolate places, as a desolate Hiones. wilderness for the dryness of it, being unfit to sustain man or bealt. Hence the name of the Mount Horeb, Exod. 3. 1. called fo from driness, because there was no water, Deut. 8. 15. The same word also fignifies, a sword; because the sword (as we see by woful experience) makes places defolate. But what fob should mean by this, That Kings and Counsellers of the Earth build solitary places for themselves is questionable.

First, Some take it for an expression of vast and mighty buildings, Palaces and Houses of such largeness and content, that when great Princes and Kings have their full retinue and families in them, they can scarce be seen: But I see no reason at all for that sence, and therefore I passit; a little touch will make that opinion desolate.

Others by these desolate places, conceive that Job meaneth Forrests and Parks, places of pleasure, which Kings and great men

use to build and make up for delight and recreation.

Or Thirdly, That by desolate places are meant houses built in defolate or folitary places in Woods and Forrests. Princes and great men will have their houses far remote from Towns and places of refort, that they may be free from suitors, and retire when they please from the throng of the multitude; it is said concerning Solomon, I Kings 7. 2. that after he had build the Temple and his own house for his Kingly residence, he built a house in the Forrest of Lebanon. But this may be called a building in, rather then a building of desolate places.

Fourthly, Rather, I conceive that Kings and Counsellors of the Earth may be faid to build desolute places, when finding places de folate and ruined, they with vast expences raise up and build stately Fabricks upon them, to get themselves a name. As want and poverty, War and troubles turn a Palaceinto a desolate place; so riches and plenty, power and peace, meeting together in Kings and great men, turn desolate places into Palaces. Kings and Counfellors are of fuch wealth and power, that they can alter the most desolate and ruinous places, into delicate edifices and stately

dwellings.

Enmuit loca va-Aa Ordestrulla desolataque, quæ ipsi extruebant ad nomen fib: comparan. dum, Druf.

> Or Laftly, Which doth best fuit with the subject of fob's difcourse or curse in this Chapter; he speaking so much of death, by the desolate places; we may understand Tombes and Sepulchres, places of burial; which Kings and Counfellors build to or for themselves: And so taken, the sence may be given thus, as if Fob had faid, if I had dyed, I should have lien in the grave with as much ease and quiet, as those great Princes and Kings of the earth who build themselves stately monuments to lye in sit would have been as well with me as any of them, though inter'd under stately Tombs. We know it was an ordinary thing for Kings and great men (especially in ancient times) to prepare for themselves costly Monuments while they lived, as houses for their bodies being dead:

dead : which grew to fuch excessive charge among the Romans, Niftra quidem that they were forced to make a Law to restrain it. The Egypti- legis interpreans bestowed more care and cost in building their Tombs then tes, quo capite their houses. Even Abraham (Gen. 23. 16.) bought him a bu- Gluxus remorying place before he built himself a house, though while he vere a Deorum lived, he dwelt in a moveable Tent, yet he would be as fure as he manium Jure, could of a certain grave. And good Fofeph of Arimathea had made Imelligunt im. himself a Sepulchre in a rock. Mat. 27.60. And it is said of Ab- primis sepul-Calom, 2 Sam. 18. 18. That in his life time he had taken and ficentian, reared up a pillar, (that is, he had artificially raised a great pile of ese muniendam goodly stones) in the Kings dale; for he faid I have no Son to Cicero. keep my name in remembrance; and be called the pillar after his own name. Now as this pillar was to keep his name, so he intend- pull brorum ed it likewise to keep his body when he should die : for it being quam domo; um related in the verse before, how as soon as he was slain, they made cura. no more ado with him, but cast bim into a great pit in the Wood; and laid a very great beap of stones upon bim; the Holy Ghost to shew us the vanity of man inpreparing for a dead body, while he neglects an immortal Soul, and how God disappoints the vain conceits of men in supposing to perpetuate their own name and greatness; the Holy Ghost (I say) to shew this, presently subjoyns in the facred story, Now Absolom in bis life time, Oc. As if he had said, Do ye observe how this ambitious Prince was buried, even tumbled into a pit with a rude heap of stones cast upon him. This man had prepared himself another kind of Monument, even a sumptuous pillar, &c. So that under or by that pillar, he had archt a curious vault for himself to be buried in, called Absoloms place, mentum quot namely his burying place.

And the word which we have here for defolate places, is in unvolucion, Scripture clearly applyed to the grave, or a place of burial. We Jun in loc. have it in Ezek. 26. 20. where the Prophet foreshewing the destruction of Tyre, speaks from the Lord thus, When I shall bring thee down with them that descend into the pit, and shall set thee in the low parts of the Earth, in places desolate of old. There are three words in that verse, and they are all Synonima's, words or the same signification; First, the pit. Secondly, the low parts of the Earth. Thirdly, The desolate places : and all these are but feveral expressions for the grave, or for a place to bury in; it is no more but this, When I shall bring thee down, even with those that lye buried in the grave. So that the word which we translate-

chrorum muni-Major ajud Ægyptios fe-

desolate

desolate places, being also in other places used for the grave or a place of burial, we may very well expound it so here, that defolate places are the graves or sepulchers of Kings, and Princes, and Counsellors of the Earth; which we may do especially, because Fob treats in this place about death, and the state of the dead.

Now Tombes and Monuments may be called desolate places in

two respects.

First, Because when the body is laid in there, all company and all friends leave it; you shall have a mighty train following their friend to the grave, but there they leave him. Kings and Counfellers have stately Funerals, but when their subjects or friends, favourites or flatterers, have brought them to the Tomb, and opened the door of the grave, they go no further, they will not go in with them, and dwell with their bodies in the dust of death, as much as they honour'd or ador'd them when they lived: so that

they are in desolate places.

Secondly, Graves may be called defolate places, because Tombes and Sepulchres were in defolate places, they were made in some high Mountain or caved Valley, in some place remote from the company and habitations of the living; for in former times they did not bury in Cities or in Towns, but in places where few came, till they were carried, and therefore properly called defolate places. It is observed, that among the Romans, the first Emperour that was buried in Rome was Trajan. And the Law of the twelve Tables did prohibit both the burial and the burning of the dead within the City. So then it is clear, that anciently Tombes and Monuments were erected in desolate places, and that great cost was be flowed in building and beautifying of them; both which favour and illustrate the Exposition given. It follows in the Text;

Or with Princes who had gold, who fill their houses with treasure.

Eutrop. 1. 8.

In urbe ne fe-

pelito neve

write.

The word Sar, a Prince, in the Hebrew, as in most other languages, signifies the cheif, the head, the first : Some Criticks conceive that our English word [Sir] comes from it, it is very near in found, and fo is the French word [Mounsier, to this Original, for a Prince or Chief.

Fob describeth Princes thus, they are fuch as bad gold, noting both what the study & endeavours of Princes are namely, to lay up

gold;

gold; and likewise what is requisite for them. Gold is of great use in a high estate; Treasures are necessary for Princes, Princes that bad gold. Therefore Solomon that wife Prince faith of himfelf, Ecclef. 2. 8. and he putteth it among his Princely works, I gathered me also Silver and Gold, and the peculiar treasure of Kings: When the wife men came to Christ, the first thing chey offered him was Gold, and they did misely, for he was a Prince: Gold being the cheif, and as it were the Prince of Mettals, is a very proper offering for Princes. And howfoever wifdom and goodness, justice and clemency are far more necessary requisites in Princess then Gold, yet there is such a necessary conjunction of these two, that we find him in the Prophet (Isa. 3. 7.) refusing the government because he was poor. Be thou our Ruler (fay they vers. 6.) and let this ruine be under thine hand, that is, be thou our Prince, and take charge of us; Not I, faith he, I will not be an bealer, for in mine house is neither bread nor cloathing; make me not a Ruler of the people: As if he had faid, I am but a poor man, a man of a weak estate. Princes must have treasure and great estates to bear up the dignity of their places : as covetoufness, so poverty is very unbecoming in a Prince. The Roman story tells us, that when two great Confuls stood in competition for a great employment in the affairs of that Common-wealth, one of the Senators being asked upon which of the two he would beflow his Vote, answered upon neither: And gives this reason, One hath nothing, Valer Maxi and the other can never have enough: One was so poor that he had nothing to support him, and the other was so covetous that nothing would fatisfie him. Therefore, as before fob joyned Counfellers with Kings, so here he joyneth Gold with Princes; The next expedient for Princes to counsel and wisdom, are Gold and treasures. We find indeed, that God gives it in charge to the Kings of Israel, concerning their gathering of treasures, that they should not be excessive (Deut. 17. 17.) Neither shall be greatly multiply to bimself silver or gold; He doth not say, your Prince or your King shall not multiply filver or gold, but he shall not greatly multiply filver or gold, that is, he shall not set his heart upon them, or think he never hath enough, he shall not greatly do it, but let him be careful to do it proportionably to his occasions, either of peace or war.

Further it is added, Who fill their houses with treasure. The abomnibusword which we here translate treasure, is ordinarily translated appetitur,

mus, l. 6. c. 4.

filver. The root from which it springs signifieth to desire, and the reason is, because treasure, silver or gold, are such desireable things, or things upon which the desires of most men are set: therefore the Hebrews give silver a name proper to its own nature, or rather to the nature of men, whose desires are enslamed after it. With this desireable thing, Princes fill their houses.

What are these houses?

A house is a places wherein man liveth, or inhabiteth while he liveth: this is the ordinary acception of the word, and so it may be taken here, for the ordinary dwelling houses or Palaces of Princes; and then it is an heightning of the sence, They had gold, yea, they

had so much, as they filled their bouses with it.

Then again, (That we may keep in this clause to the Exposion given in the last, of the defolate places,) we may understand by the houses that these Princes filled with treasure, the Graves, the Tombes wherein they were buried; and it is the language of Scripture, to call the grave a house, mans house. Two Texts I will give you for it, one out of this Book, Fob 30. 33. where Fob speaking of the grave, calleth it the house appointed for all living; And Eccles. 12. 5. where Solomon calls it our long home, Man dyoth, and goeth to his long home; the word in the Original is, he goeth to the house of his age, or to the house of age. God is called the Rock of ages, because he is an everlasting strength, Isa. 26.4. The grave is called an house of age, because it is a very lasting house, an abiding house, a house where man must abide till God sound him up by the voice of a Trumpet to the refurrection; fo then, the grave is likewife called an house, the bouse of all living, because thither every one that is living is travelling, man travels to the grave as to his house; and a long-home, in opposition to our short home, our uncertain abode in those houses wherein we dwell upon the earth.

Ad domum fæ.

Princes (saith Job) that had gold, and this is one use they make of it, they fill their houses, that is, their graves or their Tombs with this treasure. In those times (it seems) they did not only bestow great cost upon their Tombes and places of burial, but they put great store of treasure into the Tombs with them. According to this interpretation, the meaning of Job may be thus represented, If I bad dyed before, and had been buried poorly and obscurely, yet I should have done as well as Kings and Counsellors, who with but expence of treasure build stately Tombs for themselves, yea

as well as Princes that put their treasure into their Tombs with them.

That it was a custom to put in much treasure into Tombs, is observed by Fosephus in his 13. Book of Antiquities, and 15. Chap- Joseph. 113. ter, shewing how Hircanus opened Davids Sepulchre, and took Antiq.c. 15. & out three thousand Talents: And in his 16. Book, Chap. 11. he 1.16. c. 11. notes, that afterward Herod opened the Sepulchre of David, and thought to have found a great deal of treasure there, but found only some precious garments, &c. And the story is famous out of Herodotus concerning Semiramis, That she having built a stately Tomb, makes this Inscription upon it, Whatsoever King shall Herodot. 1.1. succeed here, and wants money, let him open this Tomb, and he shall have enough to serve his turn; Which Darius in after-ages being in streights for want of treasure attempting to do, instead of money found only this Reproof written and laid up there; Unless thou hadst been extreamly covetous, and greedy of filthy lucre, thou wouldst not have opened the graves of the dead to seek for money. The Lord threatens by the Prophet Feremy, that the Chaldeans shall bring out the bones of the King of Judah, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, &c. out of their graves, Chap. 8. 1. It is conceived, that the Reason why the Chaldeans dig'd up and raked in the graves of the Jews, was not so much from cruelty as from covetousness; they having heard that the Jews used to put rich ornaments upon the dead, or riches into their graves with them. Or this might be as a just punishment of that greediness after gain, so eminent in the Jews, that the Prophet in the very Chapter where this is threatened, chargeth them thus, vers. 10. Every one from the least to the greatest, is given to covetous ness. Thus it is clear, that there was a custom to put riches and treasure into the grave with the dead, to which Job might allude in this place.

So much for the opening of the words from the sence given.

Observe, first,

That neither, power, nor wisdom, nor riches, are any priviledge at all against the stroke of death. Here are Kings, men that have great power; Counsellors, men full of wisdom; Princes that have riches, so much gold that they can stuff their graves with it, yet these cannot defend themselves against death: Death will not obey the Authority of Kings, nor doth it fear their frowns; Hhh

the

Verf. 15.

the subtilty or policy of Councellors is not able to defeat it, there is no Eloquence, no Rhetorick can perswade death to depart; all the gold and riches in the world cannot bribe death, or flay its hand; I (faith 70b) should have found Kings and Councellors, and rich men, even all these rest in the grave, and we should have rested together. Riches avail not in the day of wrath, (Prov. 11.4.) but righteousness delivereth from death. Righteousness delivereth from death; why, shall not righteous men dye? Surely Fob might have faid, with righteous men, with holy men should I have rested, with Abraham, with Isaac, and with Facob, these. are in the grave, death feiz'd on them as well as other Princes, and Kings and Councellors: How then doth Solomon fay, that righteousness delivereth from death? Death is there either to be understood of some dangerous Judgment; for, saith he, Riches avail not in a day of wrath, that is, in a day of publick calamity; but righteousness delivereth from death, that is, from those troubles and dangers; God hath respect to a righteous person, and hideth him from that death. Or righteousness doth deliver from death, that is, from the evil of death, from the sting of death, from the bitterness of death; the bitterness and evil of death is past to a righteous man. But riches they avail not at all, they cannot at all, as not deliver from death, so not mitigate the pain, or pull out the sting, or sweeten the bitterness of death; yea rather riches increase all these: that is a truth, O death, how bitter is thy remembrance to a manthat is at ease in his possession! Men may put their riches with them into the grave, but riches cannot keep them a moment out of the grave. This thought, How bitter!

Secondly, When Job speaks of Kings, and Councellors, and Princes, these great men of the world, he sheweth us what their study and business for the most part is in the world, it is about worldly things; They build desolate places, they have gold, they fill their bouses with treasure; These are their employments, the current of their cares and endeavours runs out this way. Hence observe,

That the thoughts of the greatest and wisest of the world, are usually but for and about the world. The poor receive the Go-spel, and the rich receive the world. As a godly man is described by his saith, Abraham believed God; by sear, by uprightness, by justice, as Job in the first Chapter of this Book; by meek-

ness

ness, as Moses, &c. by the heavenliness of their spirits and conversations, Our conversation is in Heaven, Phil. 3.20. So worldly men are described by their proper studies. Kings, Councellors and Princes, build Pallaces, gather riches, heap up gold. They buy, they fell, they build, they plant, they eat, they drink, as the worldly world is pictur'd, Luke 17. 27, 28. In the 17 Pfalm, great men are called, the men of the world, as if they were for nothing but the world or all for the world; as if all their provisions were laid in for this world, fo it follows, who have their portion in this life, vers. 14. It is a sad thing to have received our portion. It is said of the rich man, Son, remember that thou in thy life time receivedst thy good things, thou hast had thy portion. In Pfal. 49. 11. it is faid concerning fuch men, That their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations, and they call their lands after their own names. Their inward thoughts are upon these things. It is fomewhat a strange kind of speaking to say, their inward thoughts; for there are no thoughts but inward, thoughts are all wrought in the secret shop of the heart. But there is an elegancy in it, the Hebrew is their inwards, their internals; Their inwards are, Internum vel how they may get themselves a name and riches; not only are interiors. their thoughts about these things, but the very inmost of their thoughts, the most retired thoughts and recesses of the Soul are about these things, these lie nearest to their hearts: as the story saith of Queen Mary, when she dyed, she bad them open her, and they should find Calice at her heart: It was a pitiful case, that a rotten Townshould lie (where Christ ought) at the heart of such a Princess: the heart is the place where Christ and the thoughts of Heaven should lodge: All below Heaven should be below our hearts. But as a godly mans inward thoughts are for Heaven and the things of Heaven, for grace and for holiness; he hath thoughts upon the world, but (if I may fo speak) they are his outward thoughts, not his inward thoughts: That which lies nearest his heart, his inward thoughts are for Heaven: So the inward thoughts of worldly men are for the world; the Apostle might well say, Not many wise, nor many rich, nor many noble are called; the thoughts of wife Councellors, of potent Kings and rich Princes, are legible in their actions.

Thirdly, Having expounded these desolate places to be Tombs, and these bouses Graves; Observe,

Hhh 2

That

That some take in their life time more care for their Sepulchres. then they do for their Souls. Here are great men, what do they? They build desolate places, they will be sure to have stately monuments? And they had gold, they will be fure to fill their graves with treafure, they will be buried richly, or they will have their riches buried with them: But what care did these take for their poor Souls in the mean time, where they should lie? Had they taken order what should become of their Souls? When all things are disposed of, this choice piece for the most part is left undisposed of. unprovided for. Some will carefully provide for their children, they will provide for their families, they will provide for their dead bodies, for their carkaffes, but for their immortal Souls there is no provision made: While their bodies are assured of a resting place, they may fay of, and to their departing Souls (as that trembling Emperour bespake his) O our poor fleeting wandring Souls, whither are you going? where is the place of your rest? As it is faid of Absalom in the place before cited, He in his lifetime had reared up a pillar (a Monument, or a Tomb) for himself in the Kings dale: What a careful Prince was this for his body! But how careless was this Prince for his Soul! He will have a Pillar to preserve his name, and yet runs out in rebellion against his own father, to the destruction of his Soul. The great business of the Saints on Earth, is to get affurance of a place for their Souls to lodge in when they dye: It troubles them not much what lodging their bodies have, if they can put their spirits into the hand of Christ: What though their bodies be cast upon a dunghil, or trodden upon, like. mire in the streets, by cruel men? A Heathen said, The loss of a Funeral, or of a Sepulchre, may eafily be born; I am sure a Christian may: that lofs will never undo any man, especially not those who believe. For in the person of such the Apostle speaketh, 2 Cor. 5.2. Weknow, that if our earthly house of this Tabernacle were distolved, me have a building of God, an house not made with bands, eternal in the Heavens. All that rich worldlings, and ungodly great ones, care fay when they dye, is, We know when the earthly house of this Tabernacle shall be dissolved, we have a building of man, a stately Tomb made with hands, and with all the skill of the cunning Artificer: We have seen it done already, or we have taken order in our wills to have it done. The Believer erects his Pillar in Heaven, and his whole life is a preparation for his house which is above; And often he settles the business so, that he can say, I know that when

Facilis juliura sepulchri: when this house of my body is taken down, I have a building, &c. And he can fay, I know, with far greater affurance then any worldly man, who hath fealed it in his will, that thus and thus his body shall be entombed. It is a sad thing to take care for a rotten carkass, and forget an immortal Soul.

Fob having thus paralleld or compared himself in death with Kings, Counsellors and Princes, notwithstanding all their pompous Funerals and curious Tombs, paffeth as it were in the next Verse

to the other extream.

Verse 16. Or as an hidden untimely birth, I had not been; as infants which never saw light.

As if he had faid, If any think that I have strained too high in making my felf equal in death with Kings, &c. yet furely I should have been as those that never knew themselves to be in this world; or as those that the world never knew to be, that is, as an unbidden untimely birth, or as infants which never faw the light.

An bidden untimely birth. The word [Nephel] in the Hebrew for an untimely birth; comes from [Naphal] which fignifieth to fall down, or fall off, as untimely fruit falls off from a tree; frue qui anwhich falling off before it is ripe, is unprofitable and useless: When to maturitation the mother miscarries, her fruit is like the fruit of a Tree, shaken tempus en aroff and falling down before it be ripe, or in the blooming. bore decidit in-And the same word is used in the Hebrew to fignific a Giant; in loc. There were [Nephilim] Giants in the earth in those dayes, Gen. 6.4. and the Reason why they are so called, is, as some apprehend, because they were Apostates, such as fell off from God, from true Worship and Religion: Or because they did fall upon men, as that phrase is applyed to cruel men, they did fall upon the poor; So the word is used, Chap. I. v. 15. of this Book, The Sabeans fell upon Job's Oxen, &c. They who fall from God by impiety, will quickly fall upon men by cruelty. Or because the dread and terror of them made men to fall down for fear before them: It is very observable, that the same word should signific an infant of less then a span long, and a Giant (it may be) of more then fix cubits and a span, (1 Sam. 17. 4.) and both upon equal reason, and with equal fignificancy.

Further, we may take notice, that the Hebrews express any dead body or carkafs by the same word; the dead body of the

oldelt

Traves d winter, eadaver à cadendo.

Expand, Apud Ariflotelem significat fatur post sestimum de intra quadrage Jimam diem conceptum; Apud Hippocratem offavo mense nator. Aristot. 1.7.de Histor. Animal. 6.7.

Justum tempovu ordinem fervavit dominus in creandis, fomandis Apolto-In. Paulus vevo vice dum be. ne concepto Spiritu vitali ex utero proje-Els fuerat, momento simul genitus de naezus O vir plene ætatis fuit. Pined,

oldest man is called Mappeleth, from the same root and reason too in part, from which they denominate an untimely birth, that never lived a day. When the old man dies, he falls as well as the newly conceived embryon; the one falls off as a bloffom from the tree. the other as the fruit fully ripe, which (if you pull it not off) must fall off. The Greek word for a dead body, and the Latin, have the fame reason of their derivation, namely from falling: So saith Iob. I had been as one of these untimely births, that fall to the Earth before their time.

The Apostle Paul saith concerning himself, I Cor. 15.8. I mas as one born out of due time, I was an untimely birth: Some of the Naturalists say, that word signifies such abortions as are after the feventh, and before or at the fortieth day after conception. Others, that it figuifies those who are born the eighth moneth, which usually as they are untimely, so they dye. Now Paul calleth himself an untimely birth, to suit the humble thoughts which he had of himself, with an humble expression of himself, which Reafon he feems to give in the next words, vers.9. For I am the least of the Apostles, that am not meet to be called an Apostle, &c. Even as an untimely birth is not fit to be called a birth; or, because children that are so born, are very imperfect, they are lesser and weaker then those of full growth: So saith he, I am as a poor abortive, as a child born out of due time, I am the least of the Apostles, and I am less then the least of all Saints, Ephes. 3.8. I am not come to that stature and growth of a timely birth. Secondly, He calleth himself an untimely birth, or one born out of due time, probably for this Reafon, because of the suddenness or violence of his conversion; For vendis & for. you know every abortion, or untimely birth, comes from some sudden danger into which the mother falleth; some strain or violence caufeth abortion: Paul in this sence was an untimely birth, his convertion was a wonderful violent convertion; Christ came upon him of a sudden, whereas the other Apostles were a great while a forming, a shaping, a fitting to an Apostleship, but Paul was as it were in a moment conceived and born, brought forth and perfected an Apostle, and so from the suddenness and violence of his new birth, he may call himself an untimely birth.

> But to pals on from that to the words of Job, As an hidden, untimely birth, I had not been. Here are two things distinct about this birth. First, It is called an untimely birth. Secondly, A hidden birtio.

An untimely birth is called a bidden birth, because it is hid from the eyes of others; Abortives are unpleasing and undesirable spe-Ctacles, therefore they are covered and laid by; there is no remembrance of their form or likeness; therefore Solomon, speaking of an untimely birth, Ecclef.6.4. thus describes it, He cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

As a hidden untimely birth, I had not been.

An untimely birth is faid not to have been. A not being is taken two wayes. First, Strictly for that which never had any life at all, and fo fome interpret this, for there are abortions, or untimely births, before quickning, or before there is any life. Secondly, Not to be, is not to subfift, or not to live: When that which hath lived dies, it is faid not to be. The Prophet brings in Rachel, weeping for num eft. ber children, and would not be comforted, because they were not, fer. 31.15. that is, because they were dead. Joseph's brethren pleading before unknown Fofeph, tell him, Thy fervants are twelve brethren, and behold the youngest is this day with his father, and one is not, Gen. 42.13. that is, one is dead. So Jacob speaks at the 30. verse of the same Chapter, Foseph is not, &c. Hence that answer of the Wife-man to Alexander, who demanding of him, whether the living or the dead were more in number, faid, The living, for the dead are not.

As infants that never fam the light. This claufe may be an Exposition of the former clause, shewing what Fob means by an untimely birth, even an infant that never fare the light. Yet all infants that never fee the light are not untimely births. Infants are often fill-born, when their mothers have gone out their time to the laft hour, before the pains of travel come upon them. And therefore I rather understand this as distinct from the former. In the one Iob intending fuch as are born before time, which births are commonly called abortions or miscarriages. And in the other, those who dye in the birth, who are commonly called still-born. word which is here used for an infant, fignifies properly a weaned Significar parinfant, but it is likewise transferred to signifie an infant dying in vulum ablattathe birth, which is therefore faid never to fee the light: So Solomon tum, per Cutaexpresseth it too in that place, Eccles. 6. 5. Moreover, be bath not tur de infantiseen the Sun: And in allufion to this, David when he curfeth the bus in utero plots of wicked men, that though they have conceived mischief, matrie minais

Effe dicitur qui vivit, Or non este qui mora

and though they have gone with it a long time, and are ready to bring it forth, yet in Pfal. 58.8. faith he, Let them be (that is, let their counsels and designs be) like the untimely birth of a moman, that they may not see the Sun; that is, let them be dashed and blasted, let them never bring forth their poysonous brood to the hurt and trouble of the world. To these, saith Job, I am sure I should have been like, if not to Kings and Counsellors, and had been as well, and all one to me. In death, untimely births, and those that go down to the grave as a sheaf of corn that cometh in ripe, are all one; there is no difference in the grave between the infant that never saw the Sun, and him that hath lived to see an hundred recourses of the Sun.

The speech of Job proceeds to a third sort, he strengthens his argument of rest in death. I should certainly have had rest in death; for in death, even they who have been most vexed, who have had least rest, who have been even restless in the world, they have found rest in death: This he clears by a further Induction, in the 17,18, 19. Verses.

There the wicked cease from troubling, and there the weary be at rest.

There the prisoners rest together, they bear not the voyce of the op-

The small and great are there, and the servant is free from his master.

When he had spoken of the rest of death, concerning those great and mighty ones, and the rest of death concerning untimely births and infants, then he speaks of the rest which poor oppressed ones, or which wicked oppressors have in death; all these have a rest in regard of outward bodily troubles, agitations and labours in the grave, therefore certainly there I should have been at rest.

There (that is, in the grave) the wicked cease from troubling: True rest and wickedness never meet, rest and the wicked meet but seldom. And it is but half a rest, and it is rest but to half a wicked man, to his bones in the grave; and it is rest to that half but for a

little time, only till the Resurrection.

רשעיכם

The word which is here used for wicked, is considerable: though every wicked man be a sinner, yet every sinner is not a wicked man: It is one thing to sin, and another thing to be wicked; there are divers words in the Hebrew Tongue, which signific as it were

Chap.3.

the divers statures of sinners, and the degrees of sin; And the Hebrew, which usually expresseth many things by one word, doth here use many words to fignisie one thing conly differing in de-

First, A sinner is called sometime [Cata] that's the lowest expression, noting one that doth miss a mark or his way, he aims at Erravir, as copo the mark, yet miffes it; he would go in the right way, yet mistakes it, or is missed: So every man, the holiest men are sinners, they often miss the mark, the white which God sets up, though they que vel errore take their aim, and level carefully at it.

Secondly, A finner is called Pefhang | which fignifieth a willing- rantiam vel inness to fin, and an unwillingness to obey, it fignifieth pride in fin-

ning, or a finning from pride, which is plain rebellion.

Thirdly, The word here used, and in divers other places, signi- Pla. 106.6. fieth wickedness in the height, and men most active in wickedness: So that when Job faith, There the wicked are at rest, he means peccarum ex those who had been restless in fin, who could not sleep till they superbia. Trans. had done mischief, nor scarce sleep for doing mischief: He means gression on sunthose who had out-run others in the finful activity, or rather plex of qualifturbulency and unquietness of their spirits; such as are without peace themselves, and seek to molest and disturb the peace of o- raria, unde & thers: the Prophet describes them to be like the troubled Sea aliquando rewhich cannot rest, (Ifai.57.20.) The proper signification of the bellio vocatur. word (micked) in the Hebren, is the word unquiet, vexatious, or without rest: 1 Sam. 14.47. Wheresoever Saul turned bimself he vexed the enemy. So fob 34.29. And the Reason of it is given, because men of this height and stature in fin, are men of troubled, unquiet and restless spirits. As it notes a height in holiness and grace, to have a kind of unquietness upon the spirit till we can do good, and compass holy designs and purposes, when we are not only pious, but zealous; As David refolves, Pfal. 132.3,4. Surely I will not come into the Tabernacle of my house, nor go up into my bed, I will not give fleep to mine eyes, nor flumber to mine eye-lids, until I findout a place for the Lord, &c. So unquietness upon the spirit, till it can put fin into act, and compals an evil project, notes a compleatness in the sinner. Sin wakes and works in them to purpose, who cannot sleep till they have wrought out their fin: of these it is properly that 70b speaks here, these troublers of themselves, and troublers of Israel, these whom the Lord shall trouble this day, or one day: there, fc. in

vel via, ca poti Jimum pes. cata significat vel per ignofirmitate cornis committuniur. Moller- in

פשע

cunque, sed maliciosa ac teme-Musc, in Pfal.

the grave, these wicked ones cease from troubling; there they have a kind of rest being dead, who could not rest while they lived; there at least they cease from raging. This word (Ragaz) notes any vehement motion, either of mind or body, arifing from fear, or grief, or anger, or the concurrence of them all: As when David heard of the death of Absalom, the Text saith, 2 Sam. 18.33. The King was much moved, &c. He was as it were for a time enraged or distracted, much troubled, I am sure, with passions, or the working of many passions together. The word, you see, in the Hebrew, hath a neer affinity in found and sence with our English word raging, and we translate it so, Pfal.2. Why do the Heathen rage? It is the same word; So here, the wicked cease from raging, or from troubling; that is, from that madness of rage in troubling the poor, especially such as fear God: Wicked men are not only finful, but they are mad in their fin; as Paul speaks of himself before his conversion, I punished them of t in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange Cities, Acts 26.11. In Paul unconverted, see the picture of a wicked mans spirit, he could not cease from troubling, but in death he shall.

And there the weary are at rest.

Sicul prior bus intelligitur, ita hæc seprellis. Sed congruentius fi tota hæc periodus, referatur ad viros famo-Jus, gui dicurelenies vita discrimini.

The weary. I Some by the weary, understand those whom the wicked have wearied by troubling of them; and that is a truth, parsde tyrannis that in the grave, the wearied, those that wicked men have tur-O oppressori- moyled and vexed, are at rest: so the sence is made out thus; that in the grave, they that trouble others, and the troubled, the poor cunda potest de persecuted, and the proud persecutors, are at rest. But rather, by affilia o op- the mearied, we are to understand only the wicked themselves, There the wicked cease from troubling, and there the weary be at rest; that is, there those wicked men, who weary and tire out themselves with vexing and troubling of others, are at rest; they then cease from those vexatious undertakings, which have consumed their spirits and worn out their bodies: And the reason why I sur fells robore, rather expound the weary to be the wicked (though the other be a good sence) is, because Job afterward speaks of the rest of those that are wearied, who are passive under the cruelties and plottings of those wicked ones. There the wicked cease from troubling, and there the weary be at rest. Hence observe, first,

That wicked men are troublers both of themselves and others. There the wicked cease from troubling, as if the wicked did nothing in the world but trouble the world. As before Fob had given the special character of great ones and Princes, They get gold, build Palaces and Sepulchres, and fill them with treasure: So when he speaks of wicked ones, he saith, There the wicked cease from troubling: as intimating, that while they live in the world, they are a perpetual trouble to the world. The Prophet Isaiab is express, (Chap.is7.20.) The wicked are as the troubled Sea, that cannot rest; they can do any thing better then be quiet, they have not strength enough to sit still, they cannot rest. King Abab had this apprehension of Elijah, (I King. 18.17.) when the Kingdom of Israel was full of trouble, (for God did vex them with great advertity;) Art not thou he (faith Abab) that troublest Ifrael? No faith Elijah, (who could make up a better judgment then Abab in that point) I am not be that troubleth Israel, but it is thou and thy fathers bouse. Abab had fold himself so work wickedness, and so had stock enough to purchase trouble for Israel? micked ones are the troublers of all; they are troublers of their own families, troublers of the places and Cities where they live, the troublers of a whole Kingdom, troublers of the Churches of Christ, and the troublers of their own Souls, they are born to trouble both active and passive, they love to trouble, and they have what they love: It is the character and the argument of an extream wicked man, to be a troubler; Even as it is a great argument of great grace, when you see one a comforter of others, or busie to help others, to do good to others; The tree is known by the fruits.

Secondly, Taking the latter words of this Verse, (There the weary be at rest) for those wicked men who are wearied by trou-

bling others, we may observe,

That wicked men by troubling others, do as much weary and tire out themselves; And though they find that in troubling others they weary themselves, yet they will not give it over, they will trouble finl. Fob faith thus of a wicked man, in the fifteenth of this book, vers. 20. The micked man travelleth with pain all bis dayes; not only doth he put others to pain, but himself is in pain; and they are frequently expressed in Scripture as wearying themselves, sometimes as weary of themselves, so fer. 9. 5. They weary themselves to commit iniquity; And thou art wearied in

the multitude of thy counsels, Isai. 47. 13. Thou art wearied in the greatness of thy may, Isai. 57. 10. and that was but a way of troubling the Church; She wearieth her felf with lyes, Ezek. 24. 12. The fins which wicked men commit only in and against themselves, weary them; but they are most wearied when they are persecutors of others: It is observed of Antiochus Epiphanes. that famous Troubler of the Church, (by him that hath written the Itinerary of the Saints) that he did undertake more troublefom journeys, and went upon more hazardous defigns, meerly to trouble, and vex, and oppose the Church of the Fews, then ever any of his predecessors did about any other conquest or noble enterprize; that he travelled more miles to do mischief, then (as the Author doth compare their journeys) any of the Saints did to do good; and therefore he concludes the flory of him, with this general truth concerning persecutors, All such wicked men go with more trouble to eternal death, then the Saints do to eternal life: they toyl themselves more, and suffer more, to work out their own damnation, then the godly do in working out their own salvation: to be wicked in the height, is the height of trouble. Solomon faith, that a good man is merciful to bis beaft, but a wicked man is unmerciful to himself, he will tire himself more then a good man will tire bis beaft. This is a certain truth, be that will follow fin and serve his own lusts, (especially the lust of pride and oppression, whosoever serveth those lusts) serveth a hard master, a master that will make him toyl, and sweat, and weary himself while he lives, and at the last pay him with death. The work of fin is bad enough, but (as to the finner) the wages of fin is worfe.

The last thing I shall note from it is this: There the wicked cease from troubling. There, where is that? At the grave; when they come to dye, they make an end of their troubling, not before: Ob-

ferve then,

Wicked men will never cease troubling until they cease to live. In the grave they cease troubling, there they are at rest; If they should live an eternity in this world, they would trouble the world to eternity. As a godly man never gives over doing good, he will do good as long as he lives, though he setches many a weary step; so wicked men never give over doing evil, until they step into the grave. And the Reason of it is, because it is their nature to do evil, and that which men do naturally, they do alwayes; they never

give it over, nothing but death can suspend and stop Nature.

There are indeed two cases wherein wicked men cease troubling, while they live. One is, when they are desperate in their defigns, and fee they cannot by troubling themselves, trouble others sufficiently, when they cannot have their will nor compass their ends fully; they being in despair of doing the mischief they would, will do no more: So the Historian notes concerning Dieclesian, the most bloody persecuter that ever the Church lique Dioclesthad, at the last he gave over the Empire, and declined the Go- anum etiam dovernment (not because he was weary of persecuting, but he love motum fuwas weary of being disappointed,) Because be saw he could not ise, ut imperibatch that which he had long brooded, or bring forth those designs cum persiere be had contrived for the utter extirpation of the Christians: Be- senon posse viing thus out of hope to do all the mischief he intended, he puts derer ea, que himself out of power to do that mischief, resigns the Empire, contra Christia A second case, wherein wicked men cease troubling, is, when they fuerat. Christ. have fully attained their ends in this life; fometimes they bring Pez. Mellif. their work to luch perfection, to fuch a period, that they think Hiftor. Pur. 2. they have attained all, all their plots have taken, all's theirs; and when they have done the Devils work, then he gives them. a play-day, they have some cessation: But otherwise, except in. these two cases, they never cease from troubling: therefore the Apostle Paul, Gal. 5. 12. prayeth, that they which trouble them might be even cut off: As if he had faid, they are such a kind of men, there is no curing of them, they will never have done doing Quim morrem mischief, until they be cut off by death. As God threatens death cominatus eft to deter men from lin, so sometimes he is (as it were) constrain- Deus homini ed to fend death to keep or take men off from fin; A godly man ut a peccando faith, If God kill me, yet will I trust in him: and some wicked illum deterreat, men say (in effect, if not in the letter) Till God kill us me will infert ut a perfin against bim. The Pfalmist asks the question, Pfal. 94. 4, 5. cando coffee. How long shall the wicked? how long shall the wicked triumph? How long shall they utter and speak bard things? and all themorkers of iniquity boast themselves? They break in pieces thy people, O Lord. What answer shall we give, what date shall weput to this, How long? The answer is given, Verf. 23. The Lord shall bring upon them their own iniquity, and cut them off in their. own wickedness: yea, the Lord our God shall cut them off. As. if he had faid, except the Lord cut them off in their wickedness they will never leave off doing wickedly. The micked (faith Hannab

Hannab in her fong, I Sam. 2.9.) Shall be silent in darkness; The wicked will fin while they have any light to fin by, therefore God puts out their candle, and fends them down into darkness, and there they will be quiet, The wicked shall be silent in darkness. They will fin against the light of the Word, as long as they enjoy the light of the World, and do the works of spiritual darkness, till they are thut up in penal darkness. It follows,

There the prisoners rest together, they bear not the voyce of the op. preffor.

Here is another fort, The prisoners.] The word is, those that are bound: And these prisoners may be of two forts. First, Slaves and captives, who are under bard task-masters, such as set them to hard labour; or men that are in debt, and put into prison by cruel creditors: Prisoners in either of these respects are at rest, or they rest together in the grave; when they have payd that debt to Nature, all their other debts are discharged; death is their debt to Nature, and when they have payd that debt, they (faith fob) receive an Acquittance, (a quietus est) they rest together, when they have done that work, the work of dying, poor captives and prisoners

have done all, and payd all.

It is added, They hear not the voyce of the oppressor. I The word which we translate an Oppressor, fignisieth by violence to compelone to work, or to pay a debt; So the Task-masters, Exod. 5. are said to compel the people with violence to go on about the work. The same word signifieth both an Exactor and an Oppreffor; An Exactor of Debt, an Exactor of Tribute, an Exactor of Labour; in all these wayes the word is used: and because those three, (Tribute, Debt and Labour) are demanded many times against Right and Equity, often with much violence and cruelty, therefore the word fignifies also an Oppressor; Exaction is alwayes within a step of Oppression, and is often put for the same; and because Oppressors use bitter words, and hard speeches, wounding with their tongues as much as with their hands, therefore poor prisoners dying, are said to be free from the voyce of the Oppressor: Poor prisoners bear not the voyce of the Oppressor in the grave; there they are beyond the found, and out of the hearing of those vexing, railing Task-mafters, or exacting Creditors. Hence obferve, tirlt,

That an estate of bondage is a miserable restless estate. There the pri-Somers

(0)

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Verf. 18.

soners rest together; Captives and bondmen have little rest until they rest in the grave: The language of prisoners is a sorrowful language; their speech is fighs, Pfal. 79.11. Let the sighing of the prisoners come before thee; and Pfal. 12.5. Because of the oppression: of the poor, and for the sighing of the needy. It is a restless condition which yields nothing but fighs and groans: Indeed we read in the Acts, (Chap. 16. 25.) of prisoners that spake another language, even the language of joy; we read there of the finging of the prisoners, Paul and Silas did not figh but fing in the night while they were bound in prison, but this was extraordinary; They receiving enlargement of heart, and wonderful consolation from the Holy Ghost, pray in prison and sing praise to God: Christ fent the Comforter that night to them, who made them a feast in the prison, and they sung to it, they made musick, heavenly mufick, they sung praise to God. It was not from the good chear, or any comfortable meffage which they had from the Jaylor, or from their Oppressors, but Christ came and visited them; any place, or any estate is comfortable, when Chrest is present to the Soul: But in it self imprisonment is a sad condition. Therefore the Apostle biddeth us, remember those that are in bonds, even as bound with them, Hebr. 13. 3. Christ takes a prison-visit as a special point of service and kindness done unto him, I was in prison and ye visited me , Mat. 25. 36. I, in my afflicted members was in prison, and your visit was an ease to my affliction, and (as it were) a loosening of my chains. Such visits are now seasonable: now remember the bondage and captivity, the hard usage and imprisonment of our brethren in many parts of this Nation, Let the fighing of the prisoners come up before you, even the lighing of those fosephs whose feet are hurt in the stocks, and the Iron enters into their Souls. As some translate that, Pfal. 105.18. When you are at your Tables, and have plenty, then remember the bread of adversity, and the water of affliction, which the poor prisoners your brethren are served with, and must be contented with every day, or starve in prison. When you are in your pleasant warm chambers and foft beds, think of the cold, loathfor dungeons and hard boards, in which, and on which many of them lie. And when you hear the voyce of love, and fuch speaking to you, who have the law of kindness in their tongues, Prov. 31.26. then remember those who hear the voyce of the Oppresser. From which take this second Observation,

cem ex Boris circumlocutio eft massime libertasu.

That the words of Oppressors are wounding words. The voyce of an Oppressor is a terrible voyce; And therefore Fob puts this in as a special priviledge that the poor prisoners shall have in the grave, They hall not bear the voyce of the Oppressor: who can rest where they speak, or hear their words, and not be troubled? Non audire vo- Therefore not to bear the voyce of the Oppressor, is a circumlocution, noting full liberty: The wild Assis so described, Fob 39.7. he regardeth not the crying or the voyce of the driver; the original word is that in the Text , be regardeth not the voyce of the Oppreffor, or of the Exactor: this is the liberty of the wild Afs, which was never in hand or under burdens; whereas other Asses that are in hand, and are employed to bear and travel, they must be at the voyce of the driver, they hear the voyce of their Oppressors: And some men are very unmerciful to their beasts; It is grievous to the poor Cattelto hear the voyce of fuch drivers; and the groans of those beafts will rise up in judgment against their drivers: And if fo, how then will the groans of the Saints rife up against their drivers! We have lately heard of Oppressors turn'd Drivers, they have driven their poor Brethren as beafts or cattel before them; and more cruel then any fuch drivers, they have not suffered them to drink of the puddled water through which they passed; And yet more, the words of these drivers, as goads and staves, beat their ears, and prickt them to the hearts in their paffage. The voyce of these Oppressors is the voyce of scorn, the voyce of flander and reproach; and David shews us from his own experience, how Reproaches work, (Pfal. 42. 10.) as with a sword in my bones mine enemies reproach me : And the Apostle (Hebr. 11. 36.) speaks of the believing persecuted Fews, that they had this tryal of cruel mockings, their Oppressors sharp'ned their Tongues as well as their swords against them; the Tongue wounds deeper then the sword, the Tongue wounds the spirit, but the sword cannot reach beyond the flesh: And God will take as deep, if not a deeper revenge upon Oppressors for their tonguewoundings, then for their Sword-woundings: hard words, as well as hard blows, must be accounted for. And the Apostle Jude affures us, Verf. 15. That the Lord cometh to execute vengeance upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against bim. If any shall say, When did we speak against the Lord?

Lord? Christ will answer as in the Gospel, (Mat. 25.) Inasmuch as you have spoken against any one (and you have spoken against many) of the least of these my brethren, ye have spoken against me. To how many of my brethren have you faid many times, Where is now your God? To how many have you faid, as they (Pfal. 22.9.) in that Prophesie of Christ, You trusted on the Lord that be would deliver you, let bim deliver you? To how many have you faid, Where are your prayers and fastings? where is your Parliament? where are your hopes? These are hard speeches. This voyce of the oppressor cuts the heart of the poor prisoner; he can with more ease dye, then hear such blasphemies and reproaches. The wicked (Mal. 3. 13.) bluster and speak big against God himself; Your words have been stout against me, saith the Lord: If wicked men will speak stoutly against God, the high God, how stoutly will they speak against a poor oppressed captive, that lies under their feet ?

Seeing then it is such a wound and a terrour to be under the power of infulting oppressors, who will not only strike with the fword, but strike with every word: Let us pity and pray for our brethren that are under the hands, yea, feet, and which is worfe, under the tongues of such drivers; pitty them, in regard of the wants which they feel, and of the words they hear every day. And let us betimes harken to another voyce, that we may not at last come to hear this voyce, O that my people had harkened unto me, (faith God, Pfalm 81.) If we would harken to the voyce of God, we should not hear the voyce of such men. It is the punishment which God lays upon a people (and it is a suitable punishment) for not hearing his voyce, that he gives them up to hear this voyce : When a Nation will not hear the voyce of the Prophets, then they must hear the voyce of Oppressors. Let us haften to hear the voyce, the fweet voyce, the pleafant voyce of our God in his Ministers of the Gospel, lest we be given up to hear the dreadful, grating, cutting voyce of fuch miscreants, who yet are the Ministers of Gods just displeasure against a disobedient people. If we, like the deaf Adder, stop our ears at the voyce of the Charmer, charm be never so wisely, (Pfal. 58. 5.) doubtless the Lord will (yea he hath done it in part already) fend Serpents and Cockatrices among us, which will not be charmed, and they shall bite us, (with bitter and sharp words,) Fer. 8. 17. Let us therefore so hear the voyce of the Word, that we may be delivered from this Kkk

Verf. 19.

this rod of the voyce (which finarts worse then the voyce of the rod,) and from the scourge of tongues. And let us pray, that God would haften the performance either of that gracious promife, (Ifa. 14. 2.) They shall take them captives whose captives they were, and they shall rule over their Oppressors; or of that, (Ifa. 60. 17.) that he would make those great and notable changes in the Church, and give us for brass gold, and for iron silver, and for wood brass, and for stone iron: That he would also make our Officers Peace, and our Exactors Righteousness: This will be a time of refreshing indeed; And as the time of the restitution of all things which God bath spoken by the mouth of all his Holy Prophets since the world began, Acts 3.21. namely, when our Officers shall be Peace, and our very Oppressors Righteousness: When the very Troublers of a people become their Peace, how great is that peace? When they, who were the Oppressors of a people, are turned to be very Righteousness, how great is that Righteousness? And where there is great Righteousness and great Peace, how great is the joy of that people? Yet howsoever the wife God shall order these outward dispensations, yet His prisoners have freedom in, though not from their captivity: And they shall hear the voice of his spirit speaking more comfort to their hearts, then the voice of their oppressors can speak terror to their ears. And their ears shall not long be smitten w th the bard speeches of ungodly men : Death, a bleffed death, will shortly lead them into the house and chambers of silence, where, as Fob here speaks, they shall never hear the voice of the oppressor any more.

Verse 19. The small and the great are there, and the servant is free from his master.

The last instance which fob gives of rest in death, is contained in this 19 Verse. In the words before he said, There the prisoners rest together, they bear not the voyce of the Oppressor; here he adds, The small and the great are there, and the servant is free from his master.

The small and the great are there.

Small and great.] There is a two-fold quantity, in which men may be considered. There is a natural quantity, and there is a civil quantity, and in both quantities small and great are there.

First,

First, there is a natural quantity, by which men are distinguished into small and great, children and men of full growth; in the grave such small and great are mixed: little children, Children of a

Spang long, mingle their dust with men of highest stature.

Again, there is a civil quantity, and so the small are the poor, the low and the mean, they are small ones in a civil account: And civil greatness is power, riches and honour: The honourable they are the great men, and the rich are great men, in a civil quantity; so the word is used, Chap. 1.3. Job was the greatest of all the men of the East; he was the greatest in civil quantity, in regard of his power, honour and riches. The Prophet Feremy opposes the poor and the great, (Chap. 5. v. 4, 5.) Therefore I said, Surely these are poor, &c. I will get me unto the great men, sc. the rich and honourable, the

Princes and the Magistrates.

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The small and the great are there. In Scripture, when we find the two extreams, (small and great are extreams in quantity,) we are to understand all the middle acts, or things, or persons, that is, all that lies between those extreams. We read such Scripture language concerning the actions of men, Pfal. 139. 2. Thou knowest my down-sitting and my up-rising. Here are two extreams, the two terms of a mans actions and of his life, bis down-fitting and his up-rifing: Now when it is faid, God knows these two, we are to understand, that God knoweth whatsoever a man doth, all his actions between his down-fitting and his uprifing. So in that promise of a continual blessing from God, Pjal. 121.8. The Lord shall preserve thy going out, and thy coming in. Here are two extreams; between thefe, we are to include and suppose all that a man doth while he is abroad. God shall pre-Serve thy going out, and thy coming in, that is, every thing thou takest in hand (according to his will) from the time thou goest forth or beginnest thy work in the morning, till thy coming home from work, or the end of thy work in the evening : Thus it is clear about things or actions. It is likewise clear about persons, Plal. 49. 2. when David calls high and low, rich and poor to hear, he calls all to hear; Give ear all ye inhabitants of the world, verf. 1, So when it is faid in this Text, The Small and the great are there, it is not as if those only were there, or that those of a middle quantity, either in regard of natural or civil proportion, were not there; For death seizeth upon middle men, as well as small and great : There are graves of all imaginable fizes and dimensions between Kkk2

tween small and great: According to that of the Apostle, Heb. 9. 27. It is appointed to men once to dye, to men indefinitely, of what sort, or degree, or size, or quantity, or quality soever; It is appointed to men; therefore small and great are there, and many of all sorts are there.

Exequo ilic
funt tam parvi
quam magni secundum illud.
Mors Sceptra
ligenibm equat. Drus.

There is a further Elegancy yet in the Original; we read it, small and great are there; but the Hebrew strictly read in the letter runs thus, the small and the great are there the same: Or as Mr. Broughton renders it, little and great are there all one. The words taken thus, yield these two points to our meditation. First, this,

Death seizeth equally upon all sorts and degrees of men. The small and the great are there: The small cannot escape the hands, or slip through the singers of death, because they are little; the greatest cannot rescue themselves from the power, or break out of the

hands of death, because they are big.

That the small are there, should be an admonition to young ones; Take heed of putting off repentance until you are great, for the small are in the grave: that the great are there, should be an admonition to the greatest and strongest to prepare for death; for all your strength and greatness, your honours, your swelling Titles, your vast riches, cannot oppose, much less prevent or overcome death. The small and the great are there. Secondly, observe,

That Death makes all men equall, or, That all are equall in Death. As death equally takes hold of all men, fo death makes all men equal; not only are the small and the great there, but there the small and the great are the same : Death takes away all distinctions, and the Grave knows no difference among the Sons of men. While men live, they are at a great distance one from another. There is, and there ought to be distinctions among men, and men ought to know their terms of distance, and to acknowledge men in their greatness, power and places. As there is one glory of the Sun, and another glory of the Moon, and another glory of the stars, for one Star differeth from another in Glory, I Cor. 15. 41. So there is one terrestrial glory of Kings, and another glory of Nobles, and another glory of the Common-people, and these have not the same glory in common; even among them, one man differs from another man in this worldly glory. But when death comes, there is an end of all degrees, of all distinctions. There the small and the great are the same. As the Apostle speaks of our being in Christ, in reChap. 3.

gard of the priviledges of the Gospel, Col. 3. 11. In Christ there is neither Jew nor Gentile, there is neither male nor female, there is neither bond nor free, that is, all have a like and an equal share in Christ, and in the priviledges of the Gospel; the Gospel makes no distinction between poor and rich, in regard of spiritual priviledges and benefits: So death takes away all distinctions, in regard of civil priviledges; In death there is neither small nor great, neither male nor female, neither bond nor free; the greatest shall lie as low as the smallest, and the highest as low as the meanest; every one there shall be but as his neighbour, and as his brother in the flesh. There is but one distinction that will out-live death, and death cannot take it away; the distinction of boly and unboly clean and unclean, Believer and an Infidel; these distinctions remain after death, and shall remain for ever: but rich and poor, bonourable and base, high and low, King and Subject, these distinctions shall be done away, and forgotten as if they had never been : no difference, no distinction (but that which God makes, and that which grace makes) can fland out against the power and stroke of death. There the small and the great are the same.

And the servant is free from his Master.

The Servant. There are two forts of servants: There are some who are voluntary servants, and others who are servants by constraint. There are some who might be free, but they will not; and there are others who would be free, but they cannot. Of the former sort we read a Law, Exod.21.5. where the servant that loved his master, and resused his freedom, saying, I will not go out free, must be brought before the Judges, and have his ear bored through with an awl, in token of his willingness to serve that Master for ever. Others are servants by constraint, as the people of Israel in Egypt, who were made to serve with rigour, Exod. 1. 14. to serve whether they would or no, which is servitude rather then service.

We may understand the Text of both; the Servant, that is, either he that doth voluntarily serve, and willingly puts himself under the command of another; or he which is under the command of another whether he will or no: to both these death giveth freedom, whether their Masters will or no. The servant is free from bis Master.

- Wen

The word which we translate [is free] noteth that formal minumission or setting at liberty which is used in places or corporations, where freedoms are either purchased by money, or deserved by appointed service.

Iria funt quovum terminatio pluralis, et sen is fingularis, Bagnalim, Herws.

And the word here trauslated Master, is plural, Masters: it is one of the Names of God, Adonai, which Name the Lord hath from Government; that very name is given to Masters of Famirilelicet Ado- lies, because they ought to govern and order the affairs and businim Dominus, ness of the family with wildom and justice; Every Master of a fa-Elohim Deus. - mily is a Governour of the family; he is (as it were) a King in his own family. The Servant is free from bis Master. Hence note, first this.

> Sin brought in servility, and the subjection of man to man. I ground it thus, because fob speaks of service as of an estate of affliction, as of an estate of trouble, under which many groan, and from which they can get no release, till death break the bands, and sets them free.

Gen. 1. 26,

In the state of innocency, there was a dominion granted to man over the beafts, but there was no dominion granted to man over man: In the state of integrity relations should have continued, but subjection should not have been found, only that natural subje-Ction of Children to Parents; but as for civil subjection there had been no fuch thing in the world. Before man forfook the service of God, he needed none to ferve him; fervice comes in by fin, and the increase of it by the increase of sin: As we see, when Canaan was so vile as to forget the duty of a Son, he is set below, or in the worst condition of a servant, Gen. 9. 5. Cursed be Canaan, a Servant of servants shall be be unto his Brethren, that is, the lowest and most abject servant : As God of Gods is the greatest God, and seipsum geniti- Lord of Lords is the Highest Lord; so servant of servants is the lowest, the basest servant. So then, as civil subjection came at first from fin, so the increase of subjection, which is to be a servant of singulari ener. servants, came from the increase and progress of sin. Observe secondly,

Peccatum ubi intravit liber-_ tatem perdidit dy corrupit potestatem natuvæ datam. Chryfon Hom 29. in Gen. Substantivum vo casu regens fuperlativam. locutionem cum gia denotat. Buxtorf. Servu objediffi-27.8850

A Servant is not in his own dispose. Though he be a voluntary fervant, yet he must serve the lawful will of his master. He may, yea he ought, in every ingenuous fervice, to ferve willingly; but he is not at his own will, to ferve when, or where, or how he will.

Some have thought they have a freedom from service by the liberty of the Gospel, or Gospel-priviledge; and that is the Reason

why

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why the Apostle, I Tim. 6. 1. gives that Rule, Let as many fervants as are under the Toke, count their own Masters worthy of all bonour, &c. He speaks of believing Servants. Some presumed they had such freedom by Christ, that they might cast off subjection to men; No, saith the Apostle, as many as are under the Toke, that is, while they continue servants they must submit to their condition, yea, though their Masters be unbelievers, as the next Verse shews; And they that have believing Masters, let them not despise them, etc. nothing takes away subjection but death: For as he that is called in the Lord, being a Servant, is the Lords free-man, I Cor. 7. 22. So he that is the Lords free-man, being called to it, is and ought to be mans fervant: The Centurion in the Gospel shews the servants duty, Isay unto one, Go, and be goeth, and to another, Come, and be cometh, and to my Servant, Do this, and he doth it. The Servant is at his Masters beck, not at his own dispose, and nothing can free him but death, so long as he continues under the Toke in that relation. Hence observe thirdly,

That death concludes the subjection of manto man. In the grave, or there, the Servant is free from his Master; there is no more service due to man, when once death, that king of terrors, hath carried us into his dominions.

JOB 3. 20, 21, 22.

Wherefore is light given to him that is in misery, and life unto the bitter in Soul?

Which long for death but it cometh not, and dig for it more then for hid treasures:

Which rejoyce exceedingly, and are glad when they can find the grave, &c.

A T this 20 Verse, the third and last Section of the Chapter begins, Wherefore is light given to him that is in misery, and life to the bitter in Soul?

In the former part of the Chapter, Job wished that death had surprized

furprized him as foon as ever he fet his foot into the world, yea before he came into the world, that he might have dyed in the very womb: Here Fob begins to expostulate, why he having made so long a journey, and in his latter time fo troubleforn a journey in the world, why (I fay) he is not (at his request) cut off and taken away by the stroke of death; Why is light given to him that is in misery, and life to the bitter in Soul? We may frame his Argument thus, out of his words, as they are here couched: There is no reason, or if there be, shew me a reason, why his life should be prolonged, who liveth miserably, and would dye willingly; But I am the man who live miserably, and I would dye willingly; Wherefore then, where is the reason, or shew me a reason, why my life is prolonged? That is the force of his Argument. The main proposition of the Argument is contained in the 20, 21, 22, 23. Verses, namely, that there is no reason why a manthat liveth miserably should be denyed to dye; Wherefore is light given to a man that is in misery? He endeavours to prove the Assumption at the 24. verse, where he shews that he lived in great mifery, which he doth amplifie in the two last verses of the Chapter. This may serve for the sum and scope or intendmendment of this last Section.

To the words themselves. Wherefore is light given to bim that is

in misery?

Wherefore. There is a wherefore in Scripture, first of doubting, and secondly there is a wherefore of mourning, and thirdly, a wherefore of complaining. In this wherefore, in this question, we may include all three. Job doubted, and Job mourneth, and Job complaineth. Wherefore is light given to him that is in misery?

Wherefore is light?

Ad quid prodest Comini in mi evin constituto, quod lucemcogcitionis habeat, cum per eam considerer mala guibus offligi-1. 10C.

Light. Some take light here for knowledge, Wherefore bath a miserable man so much knowledge to see bimself, and to know bimself miserable? It is some abatement to the sense of misery, not to know that we are miserable; Wherefore is Light given? If I did not understand the sadness of my condition, it would be less to me. There is a truth in that; and it is the thing that will a tur. Aquin, in fo much torment and vex the damned to all eternity; That while they are in the darkness of hellish misery, they shall have so much light in Hell, (I mean the light of knowledge concerning their own condition, whereby they shall fully and clearly discern their

own unhappiness;) If they were ignorant, and did not know how miserable they were, their estate were far less miserable. On earth, the light of the knowledge of Gods will increases the fin of men; in Hell, the light of the knowledge of their own wo will be an increase of their punishment. As Christ saith to the Fews, Job. 9.41. If we were blind, ye should have no sin; but now ye say, we see, therefore your sin remaineth. So we may say of those who are separated from Christ for ever; if ye were blind, ye should have no forrow, but now because in that estate of utter darkness, ye shall have both eyes and light to fee your mifery, therefore your forrow shall remain. When a wicked man goes to the generation of his fathers, where beshall never see light, sc. of comfort, Psal. 49. 19. even then he shall have light enough (and more then he would have) to see his forrow. And in Hell he shall be as much pained with, and hate the light of his own condition, as upon earth he hated and was pained with the light of divine Revelation, Job. 3. 20, &cc. So that the damned shall for ever cry out, Wherefore is light given to him that is in misery?

Yet I take not this to be the sense here, Wherefore is light? ? by light here, understand natural light, and then it is no more but this, Why do my eyes yet behold the Sun? Wherefore doth the light shine upon me, whenas I am under the clouds, and in the darkness of this condition? or by light, we may understand life; and so the sense is, wherefore is life continued (which is expressed in the next clause)

to him that is in misery?

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To be in mifery, is more then to be miserable. As to be in the flesh, notes a meer carnal man, and to be in the Spirit, notes a very Sumitur active spiritual man; so to be in misery, notes a very miserable man. The prolabore cum Hebrew word properly fignifies, labour; at the tenth Verse it was fumma defatitranslated, forrow: And it notes any toylsom molestation, which either we our selves endure, (Pfal. 25. 18.) or cause others by dolore ipso & guile or mischief done them, to endure. Hence it is translated guile, Psal. 55. 11. and mischief, (Psal. 94. 20.) because by these one man troubles and vexes another, to the making of him miferable. jundim, utin

And life to the bitter in Soul.

Life is the union of Soul and Body; when life departeth, Soul cabulo explicaand body take leave and part: The Phylosopher defined Life to be iur. the bond or colligation of Soul and Body together: Now (faith LII

gatione or tadie, pallive pro miseria et sate utroque modo fumitur con-Ecclefiafte, uti vita humana calamitas O miseria isto vo70b) why is this life, why is this bond continued to a man whose Soul is in bitterness? while my life was pleasant, it was pleasant to live; while my foul was sweet, it was sweet to have it knit to . my Body; but now my Soul is in bitterness, or I am bitter in Soul, and what sweetness or pleasure can I find in my Body?

לסרי נפש mitate animo funt acerbo in perpetua. mæltitia. Mer.

To be bitter in Soul, notes deep intrinsecal or inward forrow; Qui præ cala. the greatest sorrow makes the Soul bitter: As in Scripture, when. we find Soul added, respecting the evil of an estate, or the good of an estate, evil and good are meant in the highest degree; As when Christ faith, Mat. 26. 38. My Soul is exceeding beavy, or exceeding forrowful, even unto death; that is, I am in the lowest deeps of forrow: forrow unto death is forrow within one step or degree of death. My foul is forrowful, there can be no forrow but in the Soul; the Body (take it as a diffinct from the Soul) is not capable of forrow: forrow is a passion or an affection of the Soul, an affection of the mind, and therefore all forrow is feated in the mind; vet when our Lord Christ faith, My Soul is exceeding forrowful, It is far more then to have faid, there is forrow or exceeding much forrow in my Soul. So here, this phrase, To him that is bitter in Soul, or whose Soul is bitter, Notes the most bitter and grievous forrow. When the Pfalmist would set forth the great forrow of Foseph in prison, Pfal. 105. 18. One Translation faith, that the iron entredinto bis Soul, and the Hebrew, word for word, is this, his Soul came into iron: We know the Soul is so pure and spiritual that iron cannot enter it; We know that only the Body canbe bound with chains: The Soul could quickly flip from the most watchful keeper, and break out from the strongest irons, were it not to keep company with the Body. Whereas then it is faid, bis Soul came into irons, it is onely to shew, that Fofeph was under very fore affliction, even the forest affliction of the Body. As onthe other fide, when Mary faid, My Soul doth magnifie the Lord, my spirit rejoyceth in God my Saviour. We know, nothing properly can magnifie the Lord, or rejoyce, but the spirit or the Soul; yet when the faith, my spirit doth rejoyce, this notes a deep, pure, internal, spiritual joy, with which she was ravish'd at that time: And as they who rejoyce in Soul, would even willingly be rid of their bodies, they are above the body: So they who are bitter in Soul, are defirous to be rid of their bodies; the body is a burden when the foul is bitter. This bitterness of foul caused those bitter complaints before, and now this vehement Expostulation, Where

Wherefore is light given to him that is in misery?

Wherefore? We are apt to think there is no Reason for that, for which we can see no Reason. Job was in a dark condition, and could not see the reason, and therefore almost concludes there was none. When we are posed, we think all the world is posed too. If we cannot interpret and expound the dealings of God, we think none can; nay, in such cases, some are ready to think (at least to speak as if they thought) that God himself can scarce give a good account of them; this mberefore; goes through the Earth, and reaches Heaven. Tell me O my friends, shew me O my God,

Wherefore is light given to bim that is in misery?

Why Job, there may be many Reasons, many Answers given to this, wherefore a man should be in light, though he be in misery: and why his life should be continued, though his soul be in bitterness. What if God should appear and tell thee, it shall be thus, and the reason of it is, because I will have it so? Is not that therefore answer enough to any mans wherefore? The Will of God is reason enough for man, and ought to be the most satisfying reafon; if God fay, I will have life remain in a man that is bitter in Soul, that man should say, Lord it is reason I should, because it is thy pleasure, though it be to my own trouble. Yet it is but seldom that God makes his Will his Reason, and answers by his bare prerogative : He hath often given weighty reasons to this quæry. First, the life of Nature is continued, that the life of Grace may be increased. Again, such live in sufferings, That they may learn obedience by the things which they suffer. God teaches us by his Works, as well as by his Word, bis dealings speak to us : And It is as great an act of holiness to submit our selves to the Will of God in bis Works, as it is to the Will of Godin bis Word : Another reason of this wherefore may be this, Godsets up some as patterns to Posterity; he therefore gives the light of life to some that are in mifery, to shew that it is no new, nor strange thing for his Saints to be in darkness: And what if God doth it to magnifie the strength of his own power in supporting, and the sweetness of his mercy when he delivers, fuch bitter Souls. Further, observe, first, That

The best things in this world may come to be burthens to us. See here a man, weary of Light and Life; Light, one of the most excellent creatures that God made, the most excellent next to life,

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yea life, the best, the most excellent thing in Nature, both these become burdensom; how gladly would Job have been rid of light, how gladly rid of his life? Confider then, how burdenfom other things (which at the best are burdens) may be unto you: If you hear a foul complaining of Light and Life, and why are these given me when I am in mifery? Then what comfort think you will Honour give you? or what comfort will Riches give you? or what comfort will Beauty give you, in such a condition, as makes you weary of light and life; What comfort will Sin give you, what ease will your lusts give you, in such a condition as makes you weary of light and life? I never heard of any of the Saints that were troubled at any time with their Grace, or weary of the favour of God. I never heard any of them fay, why is grace given to one that is in misery? or the light of Gods countenance to the bitter in Soul? I never heard any fay, wherefore is Faith given to a man that is in misery? or hope and patience to the bitter in Soul? grace was never a burden to any man, under greatest burdens, or unfavory to the bitterest Soul; when you are weary of all other things in the world, these will be your supports. Therefore labour after those things, which you shall never be weary of, even after those things which will be more pleasant to us, then ever light was, when light shall be to others more troublesom then ever darkness was to any; let us labour after those things which will be more fweet to us, then ever life was, when life shall be to others more bitter, then ever death was to any. Secondly observe,

Would you know, how fob spake here as one weary of light and life? It was not under the notion of light and life, as if he had been weary of these in themselves, but it was because he could not enjoy these. Solomon assures us, (Prov. 25.20.) that, As he that taketh away a garment in cold weather, and as vineger upon Nitre, so is he that singeth songs to an heavy heart: Musick to one that is in sorrow, doubles his sorrow; why? because he cannot enjoy the musick; a heavy heart can worse intend musick then a heavy ear; only those things which we can enjoy in the use of them, please in the possessing of them: Of all temporals, the possession and enjoyment may be separated; but for spirituals, the very possession of them is joy, therefore enjoyment; their presence is a pleasure, and therefore their presence shall ever please. We may distinguish between their use and their comfort, but we can never separate them.

One thing further, when Job faith, Wherefore is light given, and life given? The meaning of it is, wherefore is light continued, and wherefore is life continued? for he speaks of himself and others that had light and were alive, and yet he faith, wherefore is light given ? &c. From this we may learn, That and all you

Every act of continuance of good things to us, is a new act or deed of gift to us : Mercy is given, every moment it is enjoyed : not only is a new mercy, and a renewed mercy a new gift, but continued mercy is a gift and a new gift; life is a new gift every hour of time we live on the Earth; and glory will be a new gift, every minute: of Eternity we shall live in Heaven. direct as dw floid w bound

Which long for death and it cometh not, and dig for it more then Original word, we may collect the exceeding intentivenels of that

This 21 verse doth further explicate who are the bitter in Soul, even such as long for death; when a Soul (from natural principles) finds a sweetness in death, that Soul is in bitterness; Our affliction and our misery is indeed worm-wood and gall, as the Church complains, (Lam. 2. 19.) when death is as honey, and long'd for as the honey-comb. There is bitterness in the death of the body, and yet some are so bitter in Soul, that they account the very bitterness of death, sweetness; They say not as Agag, (1 Sam. 15. 32.) Sunely the bitterness of death is past; but O that the sweet ness of death would come. To be rid of sin makes us long for death spiritually; to be rid of pain makes us defire death naturally; therefore he faith, the bitter in foul long for death. y

The word which we translate [by longing] fignifieth a very vehement defire, as you know in our tongue, To long for a thing, from The is the highest and hottest ading and desire after a thing. It figni- Havit, inhiafieth properly to gape or to breathe : Hence (by a Trope) it fig- vit, ore operio nifieth firong defire; because they who defire a thing much, are intuites fuit, faid to gape or breathe after it : just as an hungry man gapes after concupion, exmeat, wherefoever he fees it, and his mind runs upon it, when he eliam, veru ficannot fee it, that is the force of the word. Hence also the word de, parientique is used in Scripture, to note the firong actings of Faith, and vehe- expeditione ment expectations of hope in God ; when the Soull is raised up anhelare admightily to believe the word of Promife, then it longs after, and rem promiffin. opens its mouth wide (as it were) to receive the thing promifed. As in Ifa. 8. 17. I will mait upon the Lord, who hides his face

from

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cito inhiet.

חבח guod pifces expetter.

from the bouse of Jacob, and I will look for bim. The Prophet Hosea applies the word to robbers and thieves, who stand watching and longing for the Traveller, and looking at every turning, Chap. 6. 9. As troops of robbers mait for a man. Yet further to clear this. we may take notice, that in the Hebrew there are two words which come from this root, whereof the one fignifieth the Palate Palatum, quod of the mouth; because the palate is the part affected with the tafte of fuch meats as we long for : Hence we fay, the mouth waters after fuch or fuch a pleasing dish. The other word fignifies a fish-book, Hamen, good in and the reason is double, either because those hooks are pleasantly eum pifces inhi- baited, which when the fish sees, he longeth after it, and greedily ent, vel potize swallows it down. Or because when the Angler hath cast in the hook, he is in great expectation, waiting and looking earnefily when the fish will be enticed and bite. By all these uses of the Original word, we may collect the exceeding intensiveness of that defire which is here exprest by longing for death: They long for death, even as a hungry man longeth for any meat, or as a woman with child longeth for some special meat, as a fish longs for the bait, or as an Angler longeth till the fish bites, or as a Believer (which as it is the most spiritual, so the most ardent desire of all) defires to have any promise fulfilled, upon which he hath pitch'd his faith, and anchors at by hope. of my ratid of are amol

Which long for death, and it cometh not, that is, it cometh not fo foon as they would have it; for death will come at one time or other, but death doth not come at their time, or their pace. It cometh not, in the Hebrew it is only thus, which long for death, and

it is not, we supply, it cometh not.

And dig for it more then for hid treasures.

To illustrate the greatness of this desire after death, he adds a similitude of those who seek for treasures; if there be any natural defire more firong, then that of a woman with child, or a longing woman, it is the defire of a covetous man, the defire of gain or

treasure; covetousness is the strongest appetite.

Observe but what a gradation there is in this expression, to set forth the greatness of their defire after death : they do not only long for it, but they dig for it i digging you know is no ordinary labour, it is an extraordinary work, a hard labour; as longing is a frong defire, so digging is firong labour, hard labour. And then it as no ordinary digging neither, but digging for a treasure: men

will

will dig hard for treasure; you see men will dig hard for a stone, for iron, for coals, how then will they dig for a mine of Gold or Silver! A man will dig the earth for a little money, but when a man diggeth, hoping to find money in the earth, that will make him work indeed; now they dig after such a manner: And beyond that, he saith, they dig for it as for hidden treasure, that's a further

degree of their endeavour after it.

That which we translate, bidden treasure, is but one word in _____ the Hebrew: It fignifieth any hidden thing, especially treasures, from 100 because treasures use to be hid or close laid up. And there is a two- a's condit. fold hiding of treasures : There is a natural hiding, and there is an industrious and artificial hiding. There is a natural hiding, so treasures are hid, that lie in the bowels of the Earth, they are naturally hid. Then treasures are hid by industry and by art; when we are afraid we shall be spoyled of our treasures, or that they shall be taken away, then there is a hiding them, and often a digging to hide them in the earth; as now in these times of spoyle and violence, if a rich man hear that those spoylers are nigh, he prefently hides his treasure. Now either as robbers dig and fearch for treasures industriously hid, or as myners dig and search for treafures naturally hid, fo (faith Job) with fuch earnefiness do these chants, after fleavenly glor dig for death.

There is one thing here to be resolved by way of question before we come to the observations; namely, whether it be lawful to wish for, or to desire death? Job here proposeth such as long for death; Is it lawful to desire death? doth he speak here only (de facto,) of a thing which some do; or of that which may be

done?

I answer, first, that death in it self is no way desirable, and it is not an object of desire. We cannot desire that (for it self) which is an enemy or destructive unto us. If any should desire death as death, or under the notion of death, they should desire that which is destructive, that which is their enemy, so the Apostle calls death; I Cor. 15. The last enemy which shall be destroyed is death. Death is an enemy, therefore (as death) no man can desire it. Indeed, many have desired death, but still we find somewhat else at the bottom of that desire. But what bottom or ground makes the desire of death lawful? I answer,

First, It is a holy desire of death, if we desire death to be free from sin; when the Soul saith thus, because I see, only the end

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living will be the end of finning, therefore I long for death that I may fin no longer.

Secondly, it is lawful to defire death, that we may have more full communion with Christ the Lord of Life. I defire to be diffolved, faith Paul, but why? not that he defired diffolution, but that he might be with Christ, Phil. 1.23. Christ is life, and Chr st is our life. It is better to enjoy life, then to live : How much better then

is it, to enjoy Christ who is life, then to live ! I we don't sen!

To both these we may refer that of the Apostle, 2 Cor. 2. We that are in this Tabernacle groun, being burdened, they were burdened with forrows, and burdened with fins, while they were in the Tabernacle of the body, yet (faith he)it is not that we would be unclothed, but clothed upon; he did not groan for the grave, but for glory; not that he might be unclothed, but clothed with immortality; not barely that he might dye, but that mortality might be

Under these notions we may desire death; yet with this caution, that for the time of it, we refer our selves to the good pleasure of God. For what the Apostle James speaks of the ordinate desires and absolute resolves of worldly men, about gaining in that or t'other City, is by allufion applyable to these spiritual greedy merchants, after heavenly glory, Chap. 4. 13. Go to now ye that fay, to day or to morrow we will go into such a City, and continue there q year, and buy and sell, and get gain, &c. For that ye ought to fay, if the Lord will. So I may fay, go to now, ye that fay, to day or to morrow we would dye, (for to dye, to us is gain, Phil. 1. 21. and go to that heavenly City, that City baving foundations, whose builder and maker is God, and continue there for ever, taking in and enriching our selves with that glory which Christ hath bought: for that ye ought to say, when the Lord will, or now if the Lord will. On fuch conditions as these, and with this caution, we may defire death, yealong for death.

But to long for death, only to be rid of the troubles of this life, to defire to lie down to fleep in the bed of the grave, only to eafe our flesh, and rest our outward man, is finful. The Apostle saith, (Ads 20.24.) I count not my life dear, fo I may finish my course with joy; But we shall account our lives too cheap, if we fear to finish our course with forrow; If we think that it is not worth the while to live, unless we live in outward comforts; we exceedingly undervalue our lives, when a cross in our lives makes us

weary of our lives. This was Fonab's infirmity, when he had taken pet about the gourd, (Chap. 4.) he would needs dye, and he concludeth the matter, It is better for me to dye then to live; and all was, because he could not have his will, because he was troubled. This also was Elijab's infirmity, when he was persecuted by, and fled for his life from fezabel, I Kings 19.4. He requested for himself that he might dye, and said, it is enough now O Lord, take away my life, for I am not better then my fat bers. This is an infirmity at the best; we ought rather to seek to God that he would re- non aliam relinmove the evil from us, then remove us from the evill: for God hath quers Deo lea thousand doors to let us out of trouble, though he doth not open winde arumne the door of the grave to let us in there, and out of the world. He tationem quam

can end our troubles, and not end our lives.

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Yet such a wish is much allayed, yea (in some cases) lawful, dum ergo potiif we keep the former caution, and fay, If the Lord will. If we us, ut ne aultus refer our selves to the will and good pleasure of God, we may sui lucillu desire to be laid to rest by death, that we may be rid of those stret, quant pains and evils which we suffer in this life. And yet I defire obrust. rather to raise the spirits of all above these troubles while they live, then fatisfie them how they may defire freedom from them by death. When Solomon returned, and confidered all the oppresfions that are done under the Sun, and beheld the tears of such as were oppressed, and they had no Comforter, and on the side of their oppressors there was power, but they had no Comforter: Then be praised the dead, which are already dead, more then the living, which are yet alive, (Eccles. 4. 1,2.) that is, he pronounced the dead to be in a better condition then the living Yet know that Solomon in this place speaks the words of meer natural Reason, not of divine Reason: For he speaks (though with a divine spirit) yet in the person of a natural man. Natural Reason faith, it is better to dye, then live under oppressions; but divine Reason saith, there is more honour to be gained by living under oppressions, then there is ease to be attained by dying from under them. To bear a burden well, is more desireable then to be delivered from a burden; especially, if while we are bearing, we can be doing, doing good (I mean) and I mean it especially, if we can do publick good. A Christian should be content, yea he should rejoyce, in suffering much evil upon himself, while he can be doing any, especially if he do much good to others. A graciously publick spirit will triumph over personal troubles Mmm and

Il vitom adi. mas. &c petenand labours fo long as he fees himfelf a bleffing or a help to the publick : and though he longs to dye for himself, And to be with Christ which is better, yet he is loth to dye, so long as he can fav with bleffed Paul, Nevertheless to abide in the flesh, is more needful for you, (or others,) Phil. 1. 24. When a Heathen Emperour. Celar, faid, he had lived long enough, whether he respected Nature or Honour; Tully the Orator answered him well, But you have. not lived long enough for the Common-wealth. Much more may we fay, when we fee able and godly men longing for death, because they have lived long enough, whether they respect common Nature or their own Honour; But you have not yet lived long enough for the Church of God, and for the common good of his people. We should be willing to live so long, as God or his people have a stroak of work to be done, which our abilities and opportunities fit us to do: In this sence, A living Dog is better then a dead Lyon. Eccles. 9. 4. That is, it is better to live (though we are the meanest) working for God, then dye or be dead, though we have been the cheifest.

I inlarge this the rather, because of the present troubles, and the infirmity of our flesh, which sometimes is ready to envie those who dye, because we live in sorrow; and is not satisfied with this, that our Sours are here shelter'd from death, and under the covert of Christ, unless our bodies also may be shelter'd in death, and lie under the covert of the grave. So much to that question.

Let us note something from the words themselves, Which longfor death, and it cometh not, and dig for it more then for hid trea-

fures. Observe first, That

Many afflictions to our. Sense are worse then death. They long for death, because they are in misery. It is said, and it is a Truth, O death, how bitter art thou to a man that is at ease in his possessions? And there is a truth also in this, O death, how sweet art thou to a man that is bitter in his soul! It often falls out, that to dye is but a short affliction, but affliction many times is a long and a continued death, a frequent death, as the Apostle speaks of his afflictions, in deaths often (2 Car. 11. 23.) That there is a bitterness in death, the speech of Agag implies, (1 Sam. 15.) Surely the bitterness of death is past: Yet while a man (as lamenting Jeremy complains, Lam. 3. 19.) remembers his afflictions, and his m sery, the wormwood and the gall, that is, his afflictions and misery more bitter then gall and wormwood, his sence over-

comes his judgement, to conclude, that there is a pleafantness in that bitter thing which we call death. Secondly observe,

As death finds many before they look for it, so some look for death and cannot find it. How many are there whom death furprizes before they are aware, and seizeth upon them when they think of it? when as others are expecting, and longing, and gaping, and gasping after death, and they cannot meet with it, it cometh not. Indeed it is a great deal better for a man to expect death when it commeth not, then to have death come upon him when he expects it not. Some are calling for death, crying out for death, before they know how to dye, before they know how to live, yea before they know why they lived. It were well for fuch if they might lose their longing, and long for death long enough before it cometh; for upon the matter (poor Souls) they long for Hell while they long for death, and while they are haltening from that life and mifery which will quickly have an end, they are plunging into that death and mifery which will never end. Third-

ly observe,

As death is a punishment to most, so not to dye is a punishment to some. Job speaks of it as of an affliction upon such, they long mors expetiate for death and it cometh not. Death is an affliction to all, it is a miserriman efpunishment to all unbeleivers, a punishment with a sting: And as ficit vitam. all wicked men are punished with death, so some of them are punished with this, that they (for the present) cannot dye, (Rev. 9. 6.) In those dayes men shall seek death, and shall not find it, and shall desire to dye, and death shall flee from them. It is laid as their punishment that they should live, and as an affliction beyond all their afflictions that then they could not dye. They are in a fad condition, who can have no remedy or cure of their troubles but death; but how fad is their condition, who cannot obtain that remedy? It is like the punishment of the damned in Hell, they Mors prima ashall long for death, but it shall not come, and they shall ever feek nimam notenfor death, but shall never find it. No wicked man did ever part so unwillingly with his foul when he dyed, as he will unwillingly fecunda animeet it when he rifeth again: And as the first death doth man nolentem part foul and body unwillingly, fo the fecond death keepeth foul tenet in corpoand body together unwillingly. They have a taste of this misery re. August. in this life, whose souls are truly said to be imprisoned in their bodyes; and O how defirous are they to dig down these mud-walls

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and make an escape, but cannot. Fourthly observe.

It is an affliction to Nature, to be debarred of any thing it defireth, bow destructive soeper it be unto it. It is (in one sence) a natural delire to long for death, and yet death is the destruction of Nature. A man under distempers of body, in a disease, a Fever, &c. is often troubled and greived, because he cannot have those things which will hurt him: He longs for such meats and drinks as given him, would kill him, and yet a denial angers: the bope of death desired will make the heart sick, and when the desire (death desired) comes, it is a tree of life: Grief ariseth from the unsatisfaction of our desires, and therefore though the thing had, which we desire, will undo us, yet the not having it doth afflict us.

Which long for death, and it cometh not, and they dig for it more then for hid treasures. Take somewhat from this latter bran, h, and they dig for it more then for hid treasure. As soon as ever fob had exprest their longing desire after death, you see presently he tells us that they dig for death. From this observe,

He that longs for a thing will labour for it, they are digging prefently, (Prov. 18. 1.) Through defire a man having separated himself, intermedleth with all wisdom: If it be death a man defireth, he will be endeavouring after it. There are some velleities, listless wishings and wouldings, which produce no endeavours; but true defires are ever active, natural defires are seconded with natural endeavours, and so spiritual defires with spiritual endeavours. If a man defire death, he will dig for it; surely then he that defires Christ, and longs for eternal life, will be digging for the enjoyment of them. Observe further,

That proportionably to the strength of our desires, is the strength and earnestness of our endeavours. As real desire can set real endeavour, so strong desires cause strong endeavours: It was not a bare desire, but an earnest longing (as was cleared in opening the words:) And it is not a bare labour, but hard labour, digging is strong labour. A meer natural man, whose desires a ter in are strong and vehement, acts sin with equal vehemency. The Holy Ghost saith, he doth evil as be can, that is, to utmost his cunning or ability; He draws iniquity with cords of vanity, and sin as it were with Cart-ropes. He doth evil (saith another Scripture,

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Mich. 7. 3.) with both hands greedily. To do a thing with both hands, notes the greatest endeavour: As when the Pharifees are said not to touch the burdens which they laid on others with their little singer, it notes their resusal of the least endeavour, Matth. 23. 4. So a spiritual heart, having his desires turned heavenward, he digs for heavenly treasure every day, and gives diligence to make his calling and Election sure. They who have strong desires after Christ, labour strongly after Christ. So they are exprest, (Pro. 2. 4.) where Solomon speaks of wisdom, which is Christ, and all that is Christs, If thou seekest her as silver, and searchest for her as for hid treasures: Such is the search and endeavour that ought to be after Christ, and such it will be if there be true and great defines after Christ.

Thirdly, In that he faith, They dig for it as for bid treasure, we

may observe,

That the best things are hardest to come by. If you will have treasures, you must dig for them; you may have pibble stones, slints, above ground, but treasures lye deep: and in proportion, the bester every thing is, the more digging it require thand the best things ought to be most dig d for. They that will have the great blessing, must wrestle for it, or the Crown, they must strive for it: We must dig for heavenly hidden treasure before we have it; and yet both the treasure, and the strength to dig for it, are freely given. Fourth-

ly observe, That

Those things which we esteem most, we labour to secure most. It is faid that they dig'd for treasures, and that the treasures were hid. I told you in opening the words, there is a natural hiding of treasure, and an industrious hiding. Take it in the last sence ; men that have treasures will labour to preserve them, why? because treasures are much esteemed, and the things we esteem most, we preserve most. In the Hebrew, the word that signifies a treasure, signifies the biding of treasure, or bidden treasure. Among all treasures, spiritual treasures are most hidden; they are so hidden that they are called misteries or fecrets? The knowledge of Christ was a hidden treasure for some thousands of years; the Apostle in his time calls it, the mistery which was kept secret since the world began, Rom. 16. 25. Again he calls it, the wildome of God in a mistery, even the bidden wisdom- which God ordained before the world unto our glory, which none of the Princes of this world knew, 1 Cor. 2. 8, 9. And as spiritual know-

ledge so our spiritual life, is called a hidden life, Your life is hidden with God in Christ, Col. 3. 3. And as our life, so our spiritual comforts are hidden, therefore called Hidden Manna, Rev. 2.17. All our spiritual estate is treasure, and it is all hidden treasure, so hidden that the Saints dig deep to find it, and when they have found it, they hide it, as Christ shews us (Mat. 13.44.) speaking of the Kingdome of God, which he compares to a treasure bid in the field, the which when he bath found, he bideth : He hideth it, not to obscure it from the light, but to obscure it from danger. Mary hid those pr.cious sayings of Christ her Son and her Saviour in her heart, Luke 2. 51. And David having found the Commandments of God, which he priz'd above any treasure, above thou-Sands of Gold and Silver, he hid them in his heart: Thy word (faith he) have I bid in my heart, that I might not sin against thee, Psal. 119.-11.

Vers. 22. Which rejoyce exceedingly; and are glad when they can find the grave.

Having said, that they long for death, and dig for it as for hidden treasure: Now supposing, that they find death, he shews how it affects them, they rejoyce exceedingly and are glad when they can find the grave. There is little or no obscurity in these words, only consider the Emphasis of this expression: The word which we translate rejoyce, or rejoyce exceedingly, notethisuch a rejoycing as Summo gaudio breaks forth in some outward gesture, as when a man doth leap for joy : And Mr. Broughton translates it thus, which joy till they skip fignis exterio- again, noting an extraordinary joy & gladness when they can find the grave, that is when they dye. Yet some joyn the sence of this Verse with the former, to carry on or lengthen out the similitude, thus; Which long for death, and dig for it as for hid treasures: And finding death, they are affected as they who (feeking for treafures) find a grave: for if in digging they did but hit upon a grave, then they thought themselves sure of treasure and great riches, because treasure and great riches was used to be put into graves, as was shewed in opening the fifteenth verse of this Chapter. The sence is fair, and comes up to the same point, from either of these Expolitions. Observe hence, first, That

What at one time we fear most, in that at another time we may occedingly rejoyce. Death is chearful, and the grave is a place

O incredibili latitis etiam vibus prodita geltiunt, vel prælatitia ex ultant, vellatantur a dexultationem. Druf.

of darkness, yet here is joy and rejoyceing, yea exceeding joy and

rejoycing when they find the grave.

Secondly, They rejoyce in it, but why? It was that which they had longed for, that which they had long fought for: if at another time they had been shewed the grave, or commanded into the grave, they would have taken little pleasure in it. The same thing insticted or threatned by another is dreadful to us, which defired by our selves is pleasant and delightful: It pleaseth us to have our defire satisfied, though the thing desired be never so unpleasant: And to be eased of present evil, makes a future evil appear in the likeness of a present good. For Joy is an affection of the mind, arising from the apprehension of some present good, even as hope springs from the apprehension of some good that is to come.

Further, We may consider the issue of all these acts; after they had longed for death, and digged for death, and found death, presently upon the finding of it, they rejoyce; and rejoyce exceeding-

ly, Hence observe,

That which any one truly desire ib and endeavoureth to find, causeth bim to rejoyce when be bath foundit. If you defire death, and' feek for the grave, the finding of thefe will le to you as life, and as a house of mirth: How much more then shall we rejoyce, having found good things, the best things, after earnest longing & digging for them. When the wiseMerchant had found the treasure hid in the field, the next words inform us of his joy, Mat. 13. 44. When the man after long feeking on the Mountains had found his lost Sheep; and the woman, after lighting her candle, and sweeping her house, and dilligent fearch, had found the lost groat, they both rejoye'd, and called in their neighbours and friendsto rejoyce with them, (Luk, 15.) It troubles a man to be found of that, or him, whom he hates or fears; Hast thou found me O mine enemy ? Saith Abab to Eliab; 1 King. 21. 20. And it cannot but delight us, to find that, or him, whom we love and long for. Hive I found thee O my friend? will fuch an one fay. And if a miserable man rejoyces exceedingly when defiring he finds death and a grave, how will the foul leap for joy, when we shall find him who is the longing and defire of all Nations, Jefus Christ? How exceeding will the foul rejoyce, when we shall find what we have so much longed for, not death, but life, and life not only in Christ, but with Christ; when we shall find not the house of the grave, but a house of glory, and glory in the height, an exceeding excelling furer-excellent weight. of glory.

And by this effect we may make proof of grace here. If thou hast found Christ in Ordinances, in Duties, in Meditation, in Prayer, in the promises; for here, in these things, the longing soul digs after Christ; joy will at one time or other fill thy heart, yea thy heart will leap for joy, thou wilt rejoyce in Spirit, as Christ did in his Father, Luke 10.21. For this joy is a fruit of the Spirit (Gal. 5.22.) and one of the first fruits. And God seldome misses to give the soul a tast of this joy at the first, or presently after conversion, though afterwards clouds may come over us, or at least our light of joy not be so clear.

Further, If a man long after any truth, and digs it, how exceeding jeyful will he be when he can find that truth? When a Philo-stopher had found out the resolution of a question in the Mathematicks, he was so ravisht with it, that he ran about crying, I have found it, I have found it. Surely the finding of one Divine truth (which is the mind of Christ) should affect us more then the compleat knowledge of all that is knowable, or can be known in the whole course of Nature. Every truth is beautiful, but the truths of God are beauty. Thus we may try our desires in all their pursuits, by this issue of them, joy in finding the things which we pursue.

Lastly observe, that as he doth rejoyce, so this joy answers to the defire in the degree of it: Proportionably to our defires and endeavours in feeking, are our joyes and comforts when we have found. There is not only a joy, but a proportionable joy; the defire was very great, and the endeavour was great, and now the joy comes up to both, that is very great too; not only do they rejoyce, but they rejoyce exceedingly; they rejoyce, so as they skip for joy: that is (I am sure it ought to be) more apparant in our regular desires after things good for us, then in our regular defires after things which are hurtful to us. If that exceeding defire after death will produce exceeding joy in death, then exceeding defire after life and spiritual good things will work exceeding joy when we have found them: Defire is that which widens the veffel to take in abundance of joy; large defires after any thing open the heart, and inlarge the faculties to take in abundance of joy, when we have found the thing which we defire.

Archimides.

JOB 3. 23, 24, 25, 26.

Why is light given to man, whose way is hid, and whom God bath bedged in?

For my sighing cometh before I eat, and my roarings are

poured out like the waters.

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

Iwas not in fafety, neither had I rest, neither was I quiet; pet trouble came.

A T the twentieth Verse of this Chapter, Job begins to expo-A stulate concerning the continuance of his life; and he casts his complaint into an Argument, which was formed to his purpose, thus. There is no reason, or if there be, shew we a reason, why his life is continued, that liveth miserably, and would die willingly; But I am the man who live miferably, and would die willingly: Therefore why is light or life continued unto me? The former part of this Argument is contained in the 20,21,22,23, Verses. In which fob demonstrates, that there is no Reason, or at least if there be a reason, it is such, as he could not make out, why that man should have his life continued who lives in misery, and is willing to dye. Three of those verses we have already finished, and there remaineth vers. 23. (which is a part of the same Reason) to be yet opened.

In this 23 verse, he (as it were) repeats his Argument; He had said before, Why is light given to him that is in misery? Oc. and so he doth illustrate it in the two Verfes following: In this 23 verse he re-inforceth what he had said in other words, Why is light given to a man whose way is bid, and whom God hath bedged in? He

doubleth his call for a Reason or proof of this thing.

Why is light given?) Those words are not here expresly in the Hebrew, but they are supplied by our Translators, and by Translators in other Languages, from the twentieth verfe, to make up the sence. The Original runs thus, To a man whose way is hid, and whom God bath bedged in: But the question is implyed as in the former, and here to be prefixed, Why is light given to a man Nnn whole whose way is hid, and whom God hath hedged in? Mr. Broughton readeth it without the question, (Why is light given?) thus: The Wight, or man whose way is hid, over whom the puissant casteth a covering.

To a man whose way is bid.) Job speaks not here of a way in a proper sence, the way wherein men travel and pass in their journeys from place to place: but the way, is a way, in a Metaphor; And so in Scripture, the way of a man is taken; First, for the purpose or intention of a man; Secondly, for the course and convertation of a man: and that either for the course, wherein we walk toward others, or for the course wherein others walk towards us: When it is said here, Why is light given to a man whose way is hid? the way, is either the course wherein Job walked, respecting God, or the course which God took respecting Job, Why is light given to a man whose way is hid?

The way of a man, in his walking before God, is two-fold.

Eirst, Internal.

Secondly, External.

There is an internal, an inward way, which the Soul treads in converse with God, a secret path, a path which no eye hath seen. And then there is the outward way of walking. That speech of God to Abraham takes in both, Walk before me, and be perfect, that is, converse and carry thy self uprightly before me, in thy affections and in thy actions. Now when Fob faith, his way was bid, he means neither of these: for though the internal way, whether it be the way of fin, or the way of obedience, be a path fo fecret, as that it is alwayes hid from the eyes of men, yet Job knew well enough that God faw even that way, and therefore he could not complain that his most secret way was hid from God. Yea in another place he comforts himfelf with this, that God knew the fecret wayes of his heart: For when his friends accuse him and charge him with hypocrifie, he supports himself with this, My witness is above, and my record is in Heaven, there is one there that knoweth the way, the secret way of my spirit with him, to be fincerity, though you charge the way of my spirit with hypocrisie. The Soul hath many wayes of communion with God, which are altogether hidden from the eye of man; man cannot fee or difcern the private passages between God and the spirit, either when the Soul approves it felf to God, or rejoyceth and exults in God. And as concerning this way, this inward way, as Job knew that it was not hid

from God, so (I conceive) it did not trouble him, that this way was hid from man; As there are in God certain (Arcana Consilii) secret mysteries, and hidden wayes of counsel, which he will not communicate to holy men: so there are in holy men (Arcana pietatia) some secrets, some mysteries of godliness, which they do not communicate to the world; and therefore the complaint doth not lie in either of these respects.

The Church complained, but she was check'd for complaining, that her way was hid from God, Isai. 40. 27. Why sayst thou, O Israel, My way is hid from the Lord, and my

judgment is passed over from my God?

Yet that place is not to be understood of a hiding from the eye of Gods inspection, as if the Church had any suspicion that the Lord did not know, or did not fee, how matters went with them, or in what condition they were; but it is to be understood of the eye of Gods compassion; There is a seeing cye, or a contemplating eye, and a compassionating or succouring eye. So the meaning of that complaint is onely this, Why Sayst thou, my way is hidden from the Lord? that is, why dost thou speak as if God did not regard thee in thy troubles, as if God had no pity nor compassion on thee, no bowels toward thee? Why fayst thou, my way is hid from the Lord? In the third of Exodus, when God comes to help the People of Israel, he telleth Moses, I have seen, I have seen; or I have Surely feen, namely, with an eye compassionating their condition, as the next words shew, for I know their forrows. Now when the Church complained that her way was hid from God, her meaning was, that God did not take notice, so, as to pity and deliver her. Excepting in that sence, she could not conceive that her way was hidden from God; neither is the way of the Church, fo, hidden from God, but as to our sense: for the Lord pities his people when he corrects them, and therefore Jacob is chidden for faying so, Why sayst thou O Jacob, my way is hidden from the Lord? Therefore this text is not to be understood of Jobs way in respect of God, but of the hiding of Gods way, or the hidden dealings of God toward Job. My way is bid, faith Job, that I cannot understand, nor interpret, nor expound the meaning of Gods dealing with me : I am not able to give an interpretation of it, I know not what this thing meaneth: My way is bid.

The way of Gods dealing with him was a hidden way, in two

respects.

First, In regard of the cause of his affliction; It was hidden from him, why God had layd fo fore and fo heavy a burden upon him; and that is it which Elibu in the 34 of this Book, verf. 31,32. hints at, where he telleth fob, Surely (faith he) it is meet to be faid unto God, that which I fee not, teach thou me. He answers such a complaint as this, I (faith Fob) cannot fee the Reason why God. doth afflict me; Elihu tells him, It is meet to be said unto God, that which I see not, teach thou me, and if I have done iniquity, I will do so no more; Lord if thou wilt flew me that my fin is the cause, and what fin is the cause, I do here promise I will lay down my fin, and (through thy help) do fo no more.

Int qui vian elabendi. Druf.

Or again, It was hidden in regard of the iffue or event, enarrant viam way is bid, that is, I can see no passage out of this way; I cannot tell when these troubles will end, I see no help, I have no glimpse of light breaking out to me in this way, it is a dark, a hidden way unto me: This darkness troubles him as much as all his troubles. And it is, as if he had faid, I am so encompast with clouds, that I walk in darkness, and see no light; My life is so entangled and wrapt up in troubles, that I see no way of deliverance or es-

> And this Exposition seems most proper, if we take in the latter part of the Verle, where he faith, and whom God hath bedged in : This explains the hiding of his way, to be the hedging of his way, fuch an encompassing of him about with forrowes, that he could

not make his way our.

In the first Chapter, you may remember that Satan was much troubled that God had-made a bedg about Job; and now fob himfelf is much troubled, that God had made a hedg about him: Iam the man, faith he, whom Gad bath bedged in. That which before was the object of Satansenvy, is now become the object of Jobs complaint, a hedg: Sure then it was not the same bedg. No, that which Satan complained of, and envyed at, was a hedg of mercy, and a hedg of bleffings, a hedg of favor and of protection: But this which 70b complaineth of, is a hedg of thorny troubles, and of pricking forrows: the former was (as we may speak) a bedg of Roses, and this was a bedg of Bryars. That was a hedg so high and throng, that no evil could come in, to, or break through to annoy him; and this was a hedg so high and strong, that no good could come or be brought unto him.

So then, take the sence thus, Why is light given to a man whose

way is bid, and whom God bath hedged in? that is, why doth God continue my life, when I am in such a condition, as that I can neither discover the Reason why I came into it, nor am I able to dis-

cover any passage out of it.

And this is it which the Church complains of, Lam. 3.7. He hath hedged me about that I cannot get out: and verf. 9. He hath enclosed my wayes with bewen stones; God had built up a wall, as it were, by art, with hemen stones, he had set them so close together, that there was no passing by, no getting through. Observe hence, first,

That affliction is usually accompanied with much darkness. Affliction is often called darkness in Scripture; and as it is darkness without, so it often causeth darkness within. An afflicted person hath such darkness upon his person, that he cannot discern, manytimes, either why God doth afflict him, or when God will make an end of his afflictions. That in the Prophet, Isa. 50. 10. is true of outward afflictions, as well as inward, Who is there among, you that feareth the Lord, that obeyeth the voyce of his servant, that malketh in darkness? There's many an afflicted person walks in a way, hidden in a three-fold darkness. First, the way is hid, in the darkness of the cause for which he came into it. Secondly, the way is hid in the darkness of his present duty, what to do in it: the way of affliction is often wrapt up and hidden in this threefold darkness.

Further, Seeing Job speaks of this as an addition to all his forrowes, and as the complement of them all, that he was thus shut up and hedged in, and that his way was thus dark in regard of the

cause of it. Observe, That

It increases an affliction greatly, not to know the reason of an affliction, or to have the way of Gods dealing hidden from our eyes. It is a trouble not to see the Reason of things; The mind is exceedingly eased, when the Understanding hath light: This made feremy enquire, Why doth the way of the wicked prosper? As it he had said, If I could see the reason of it, it would satisfie me, but while thou keepest me in the dark, and I can give no account to my own Soul, or those that ask me, of this thy dispensation to wicked men, this is the burden of my Soul. It is usually said, Falix qui pothey are happy who know the causes of things. And in regard of tuit rerum cogthe diseases of the body, we say, that a disease is half cured, when no scene cause.

Nnn 3

the cause of it is discovered: But when a Physician is in the dark. and cannot finde out the cause of a disease, he must needs be in the dark for the remedy of it: So it is also with a man in regard of any affliction, when he cannot find out the cause, he knoweth not what to pitch upon as a remedy. When Rebekah (Gen. 25.22.) had twins in her womb, and they strugled together within her, she was much troubled, and nothing would fatisfie her, until she went to God to know the Reason of the thing, Lord (faith she) why am I thus? And when God had told her, that two Nations were in her womb, and that two manner of people should be separated from her bowels, the made no more complaints. So when there are fuch strivings, such struglings and contrary motions of trouble in us, or about us, the Soul goes to God, and enquires why is it thus? Lord, I am more troubled with the ignorance of my troubles, then with the weight or fmart of them.

Thirdly, take the words as respecting the issue, or deliverance

from trouble, and they afford us this Observation, That

It is a great addition to an affliction, not to see or discerna way to escape or get out of affliction. To be in an affliction, out of which there appears no paffage (unless the Soul be mightily supported by the hand and power of Christ) brings within a step of despair. The Apostle speaks as much when he saith, (1Cor. 10. 13.) There is no temptation bath taken hold of you, but that which is common to man, (and then it followes) but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it. As if he should say, if God did not indeed discover, or make out to you some way of escaping, I must needs say, you were never able to bear it, but (faith he) God will make a way for you to escape, that we may be able to bear it; Meaning, that the opening of this way would revive their spirits, and then they would be able (through the strength of Christ) to bear it.

It so, then how shall the Soul bear an affliction, when God, instead of making a way to escape, doth as it were make an hedg to stop all escape? Therefore when the Lord would support his people in their troubles, he promised that they should have a door of hope opened to them, I will give her the valley of Achor for a door of hope, Hosea 2. 15. He would give her some appearance, some glimpses and openings of deliverance, in and from their prefent dangers. It is threatened (Deut. 28.25.) Thou Shalt come out one way against thine enemies, and fly seven mayes before them; they should fly many wayes, but they should escape no way. Thou halt come out one way, and fly seven ways, that is, thou shalt try this, Tentabis semand that, and every way to escape, but thou thalt find a hedg per & diversis at every wayes end to stop and hinder thy escape. We use to say of vin effugere, a man in a distressed condition, He is in a wood, or in a wilderness. sed frustra, nuf-And when God entangles men in their own devices, it is said, He quamtibi pate poureth contempt upon Princes, and causeth them to wander in the bit effagium, wilderness, where there is no way, Psal. 107.40. So Pharaoh said of the children of Israel, They are entangled in the Land, the wilderness bath shut them in, Exod. 14.3. And when a people are as the children of Israel were, having a Sea before them, an Army behind them, and Mountains on either hand; Then they may fay (as fob did) their way is hid, and God hath hedged them in.

For my fighing cometh before I eat, and my roarings are poured out like water.

Here Job takes up the former proposition, and applies it particularly to his own person. Before, he said onely in the general, Why is light given to him that is in misery, and why is light given to a man whose may is hid, and whom God bath hedged in? Now he saith in effect, it is thus with me, I am a man in mifery, and I am a man whose way God hath hid and hedged in, wherefore then is my life continued? And he proves that he was in such a condition, by the effects of it, fighs and roarings. So that this Verse holds forth two things about Jobs forrow. First, the continuance of it, in those words, My sighing comes before I eat. Secondly, The extremity of it, in those, My roarings are poured out, &c. The Argument may be thus framed, That man is in extream and continual mifery, who doth not so much breath, as figh; who, when he would speak, is forced to roar: But thus it is with me, My sighing cometh before I eat, and my roarings are poured out like mater, therefore my misery is extream and continual.

My sighing cometh before I eat.) In the Hebrewit is word for word thus, before the face of my bread my fighings come. Which Hebraism (before the face of my bread) hath a great emphalis in it. It notes the continuance of his forrowes without any intermiffion; When a thing is faid to be before the face of another, it notes

לפני להמי होड महर्ष धम्र 0. श्रेष मह exquila.

an equal continuance with that, before the face of which it is faid to be. As in the negative (Exod. 20.3.) Thou shalt have no other gods before me, fo we translate it; the Hebrew is, Thou shalt have no other gods before my face, that is, so long as I continue to be thy God, thou shalt have no other god; but I shall be thy God to all Eternity, therefore thou shalt have no other gods but me for ever. So in the Affirmative, Pfal. 72.5. where under the type of Solomons-Kingdome, the continuance of the Kingdome of Christ is prophesied, the Holy Ghost saith, It shall continue so long as the Sun and Moon endureth; the Hebrew is, It shall continue before the face of the Sun and of the Moon, that is, there shall be an equal duration of the Kingdom of Christ, and of those Lights of Heaven, the Sun and the Moon: The Kingdome of Christ shall last as long as the World shall last.

So then (according to this sence) before the face of my bread my fighings come, is, as if he had faid, look how long I have my bread before me, look how much time I spend in eating, so much time I spend in fighing, my forrowings are of the same continuance with my refreshings. The phrase imports the un-intermittedness (as we may so speak) of his forrows: that he had no stop, no breathing time, which was not a fighing time, no not for a mealtime; while he was eating, with every bit of meat he had a mortim necessitatis fel of forrows: He might say, as the Psalmist, (Psal. 102.9.) I have eaten ashes like bread, and mingled my drink with weeping; when I drink, my tears flow into my cup: When I take in a few drops of comforts, I weep out fireams of forrow: Or my fighings come and return fo fast upon me, that I have no time to eat my bread : I am so plied and followed with these afflictions, that I rus ut vix mi- have no leasure to be comforted.

If at any time a man gets respite from his grief, it is when he eats; how respiteless then was Jobs grief, before whom forrow and fighings fat (as guests) continually at his Table!

My roarings are poured out like water.

As the former words shewed the continuance, so this the extretremity of Jobs forrows. It is a great affliction that makes a man of spirit speak, or complain: It is a greater affliction that makes a man of spirit weep or mourn. How great affliction then is it, which makes a man of spirit cry out and roir? when a man of courage roars, he is pained to purpole. Job a man-of spirit and courage

A Deo perpelus est bæc calamitas, ut ne cibi quidem aut uleaufs dolores pollin fallere og uno momento à gemitibus aberrare. Vel tam frequentes mibi sunt gemihi tempus fuperfit ad capiendum cibum.

courage, doth not only figh, but roar: Sighings are more fecret forrows, but roarings must be heard, especially his roarings which

were poured out like water.

Roaring is the Lions voyce, and here is an allufion to the hungry Metaphore a Lion, roaring on his prey; or to the troubled waves of the Sea; Leonibus fawhich also are said to roar. Excessive forrow is often set forth by melicin. roaring, Pfal. 22.1. Why art thou fo far from the voyce of my roar- Pfal. 46.30 ing? faith David, typing the forrows of Christ: I do not only cry, but I roar out unto thee, Lord, why dost thou not hear my strong cries? cries like the roaring of the Lion, or the noise of troubled waters. So Pfal. 32. 3. David, to shew his extremity of pain and trouble while he kept in, and did not confets his fin, speaks thus, While I kept filence (while I smothered my sin in secret) I roared for the very disquietness of my Soul: Silence in not confessing sin, causes roaring under the guilt of fin. Those are great burdens of fin, and great burdens of forrow, that cause roaring.

My roarings are poured out like water.

This notes further yet, the abundance and the strength of his forrows. I am poured out like water, (I am, as it were, all melted into forrows) is faid of Christ in that Pfalm of his passion, (Pfal. 22.14.) I am poured out like water, my heart in the midst of my bowels is like melted Wax. When the Prophet Ezekiel would shew how that people should be affected with the tydings of their afflictions, he saith, Every heart shall melt, and all hands shall be feeble, and every Spirit shall faint, and all knees shall be weak as water, (Chap. 21.7.) the Hebrew is, all knees shall go into water. The forrows of Plant, repentance are exprest by the pouring out of water, to note both the abundance of them, and the intensiveness of them, in that known place, I Sam. 7.6. They gathered together to Mizpeh, and drew water, and poured it out before the Lord, that is, they mourned abundantly, and they mourned with all their strength.

How strong and abundant the forrows of Iob were, hath been often shewed before, and Observations drawn down from them; and therefore I shall need do no more then clear the words, and

give the fence. It followeth

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

For the thing which I greatly feared.] The casual particle 000

Particula (quia)interdum non reddit cauna'us vel affeverationis caufaadhibitur.

in the beginning, doth not alway infer a cause: this Verse is not a Reason of what he spake before : But this Particle is often used in Scripture for affirmation or illustration, and not as casual, or by sam sed wel or- way of demonstration: As Job. 4. 17. Christ tells the woman of Samaria, Thou speakest well, I have no husband; the Greek is for I have no husband: We translate it only by way of affertion. So Mat. 7. 23. Then will I profess unto them, I never knew you; the Greek is, then I will profess unto them, for I never knew you; we render it only as an affeveration. So very frequent in the Hebrew, the particle [Chi] which is here used, hath in it only the force of an affirmation, For the thing I greatly feared, iscome upon me, that is, certainly or affuredly the thing which I greatly feared is come upon me; as if Fob should make this as the conclusion and the sum of all his complainings; this is it which now I must conclude, that the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

פחדתי Metuere metam ita dicitur ut gaudere gaudium, pugnave jugnam, ECPTOREN EOP. ziv. Druf.

The thing which I greatly feared. The Hebrew is, I feared a fear, and it is come upon me. And so fear is in the Scripture frequently put for the thing feared, by a Metonimy of the effect for the cause, the abstract being put for the concrete; as Prov. 1.26. I will mock when your fear cometh, that is, when the trouble which you feared shall come upon you: As if Job should have said, This evil is that which I have fore-feen and fore-thought; I had fuch misgivings in my spirit long before this, that such a black day might come upon me, and I might be thus hedged in, now I fee my thoughts are come to pass, and my conjectures prove true, the thing which I feared, and greatly feared, is come upon me. We translate well, I greatly feared; the Hebrew is, I feared a fear; Such expreffions raise the sence: As when we are said to be bought with a price, it notes that there was a great price paid for our Redemption : to rejoyce with joy, shews the greatness of joy. So here, To fear a fear, thews that he was in a great fear, as we translate, I feared a fear, I greatly feared.

Here it may be questioned, whether these sears of Fob were lawful: Doth it become us to have such misgivings of heart, in respect of our outward condition? The Apostle biddeth us, be careful in nothing, (Phil. 4.6.) and was it a vertue or a grace, was it commendable, or so much as approveable in 70b, to be fearful in all things? Christ rebukes his Disciples, because they were afraid in a storm; and was it well in Fob, that he was fearful in a Sun-shine, when he had the fairest weather, and prospered in all things? Doth it become a godly man, to be alwayes solicitous about his estate, and doubting that troubles will come? One would think there is trouble enough, in troubles, when they come, a man should not trouble himself with them before they come. Besides, it is said, Prov. 10.24. respecting wicked men, that God will bring that which they fear upon them; so that it seemeth God is angry with those who are alwayes fearing, or stand poring upon such and such evils as they fear may come upon them; to these God saith, (Isai. 66.3.) I also will choose their delusions, and I will bring their fear upon them; because you feared these things, you shall have your fear: As God gives some their prayers in anger, so he gives many their fears in anger; and it is as great a fin, inordinately to fear, that God will take away the meat of our necessity or convenience, as it is to pray that God would give us meat to fatisfie our lufts or wantonnels.

To clear this, we must distinguish of sear as to the purpose we

have in hand. There are divers forts of fear.

First, There is a fear of wisdom and caution, and there is a fear of torment and vexation. That which the Apostle John speaks, (1 Joh.4.18.) fear hath torment, is not meant of all fear: there is a fear that is a tormenting passion, a fear which distracts or divides the thoughts about troubles which may come; and there is a fear which only directs us to avoid or prevent the coming of trouble.

Secondly, There is a fear which is opposed to security, and there is a fear which is opposed to comfort. It was David's sin, that he wanted the sear opposed to security, when he said, In my prosperity I shall never be moved: Lord, by thy favour, thou hast made my mountain to stand strong, Psal. 30.6,7. The sear of Iob in his prosperity was opposed to this security; he did not say, I shall never be moved, he thought he might be moved: the favour of God had made his mountain strong, yet he knew it had but the strength of clay, and therefore might be cast down. This was his fear; he lookt upon creatures, as they are, mutable and moveable. Christ speaks of a faith of miracles, which will remove mountains; and that sear is not contrary to saving faith, which causeth us to think that our mountains may be removed. Fob's fear was grounded on the uncertainty of creature comforts;

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he knew wealth was brittle waro, and might quickly receive a crack. This fear we ought to carry about us, in regard of our spiritual estates also; though grace be everlasting ware, though we are high-built, and full-grown in grace, though through the favour of God our mountain of holiness and of comforts be very strong, yet we must not be secure; though we are high-built, yet we must not be bigh-minded. Hence the Apostle Paul warns the believing Gentiles, that they should fear: I grant, ye are in a good estate in comparison of the Jews, they are cast off, ye are grassed in; yet let me give you this caution, be not bigh-minded, but fear. That fear which is opposed to presumption and security, is a good and necessary fear in the best of our estate, whether in grace or nature, whether in worldly or heavenly riches. And such was the fear of Job.

Rom, 11,20.

Thirdly, There is a fear which makes us provide for an evil day, and there is a fear which hindreth us from enjoying the comforts of a good day. The former was in Fob; doubtless his fear in good days made him diligent to provide for the evil day: As it is said of Noah, (Heb. 11.7.) That Noah being warned of God of things not seen as jet, through faith, moved with fear, prepared an Ark for the saving of his bouse: Noah knew the Flood would come, this holy fear fet him awork to provide an Ark. It is an argument both of wildom and of grace, in a calm, to prepare for a fform; in peace, to consider what to do in a time of War; in health, to lay up thoughts about our fickness; and in a day when the light of Gods countenance shines into our hearts, and we walk in the comforts of the Holy Ghoft, then to think, a night of defertion may come; and what shall I do, if I should walk in darkness, and see no light? Such, as this, was the fear which 70b feared.

Fourthly, There is a fear which makes us distrust God that he will afflict us, and there is a fear which keepeth us from doing that which may provoke God to afflict us: this was Job's fear, as was shewed, (Chap.1.v.1.) He feared God, and eschemedevil: He was loth to grieve and offend God, or to give him any occasion to be angry.

Lastly, There is a fear which is opposed to hardness of heart, and a fear that is opposed to courage of heart. Fob's fear was opposed to hardness of heart; of this Solomon speaks, (Prov. 28. 14.) Blessed is the man that feareth alwayes. And to clear what

fear he means, he adds in the next words, But he that hardeneth his heart shall fall into mischief. Where we see, first, that there is a fear opposed to hardness of heart; and secondly, that to sear alwayes, even in our greatest prosperity, is not only our duty. but our happiness: that fear will not interrupt our comforts, but comfort us. Yea, this fear doth not only confift with comfort, but with courage; and though we may fall into the troubles which we thus fear, yet we shall not fall under them: Such as this was

Fob's fear.

So then, to take up all; Job's fear was a fear of wisdom and caution, not of torment and vexation; a fear opposed to security and presumption, not to joy and consolation; a fear that made him diligent to prepare against an evil day, not a fear that did eat out all the comforts of a good day; a fear which kept him from doing that which might move God to afflict him, not a fear which made him diftrust that God would afflict him; a fear opposed to hardness of heart, not a fear opposed to courage and strength of heart. Such a fear as this is a holy fear, such a fear as this is a good companion in our best estate: This fear and our comforts may well joyn together; this fear will not trouble, but regulate our lives, not break, but sweeten our sleep. Observe

hence,

That boly wisdom, sanctified prudence, biddeth us fear and prepare for evil in our good dayes. I was afraid of these things, faith Fob: We must not suspect, but we ought often to think of evils before they come. A wife moral man, much more a wife Sapienti melio-Christian, while he is earnestly praying for good, is also carefully ra funt in voproviding for evil. Left the Disciples should forget trouble in veroin expetimes of peace, Christ saith to them, Behold (Matth. 24. 25.) I Statione. Plut. bave told you before: Now you are at pretty good ease, it may be de Tranquil. you think it will be thus with you alwayes, but take heed of fuch thoughts, I have told you what will be hereafter; Behold I have told you before. And again, (John 16. 33.) These things have I spoken unto you, that in me ye might have peace: in the world ye shall have tribulation: In the peace we have with Christ, we. should expect tribulation from the world. The Spirit of God often hints fuch things afore-hand to the spirits of his people, that they may not be surprized: Paul testifies, (Ads 20. 23.) That the Holy Ghost every where witnessed that bonds and afflictions did abide him: He look'd for trouble in all places, this made him

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both patient under, and victorious over all his troubles. Ungodly men teel trouble before they fee it, and are often past all hope before they have had any fear; when they have a good day, they think their day will be an eternity, and last for ever. Those in Amos, (Chap.6.3.) were merry, they were finging and feafting, eating the fat, and drinking the sweet; and what do they in these their good, their only good dayes? The Prophet thews us in the next words, They put the evil day far from them: they would have no thought that their estate might change, when they had a mind their estate should continue: Hence the Prophet Isay, (Chap. 28. 15.) deferibes them, making a Covenant with death, and coming to an agreement with Hell; and then they supposed themselves fafe, and under covert, come what would. The Prophets indeed have been talking of judgments and scourges; but what of that? we have got a protection, we have Covenants in our pockets will be our fecurity, fo they were promised, and so they believed, as their words witness; If the overflowing scourge shall pass through, it shall not come near us. These are the thoughts of foolish and ungodly men, they make bargains and agreements, as it were, with all troubles, that they shall not be touched; others may smart, but they have taken order for their own indemnity: They bave made lyes their refuge, and under falshood have they hid themselves: And to they call chearfully for their wine, Come fetch Wine, and we will fill our selves with strong drink; and then conclude confidently (as if all the world and time were at their command) To morrew shall be as this day, and much more abundant, Isai. 56. 12. When a wife man falleth into trouble, be falleth forward, that is, he falleth into those troubles which he did fore-see; but when an ungodly man, a wicked man falleth into trouble, be falleth backward, he falleth into those evils which he never thought of, much less feared. Many of the people of God at this day do and may fay of the evils which are now upon us, the things which we feared are come; these storms were seen long ago in the Clouds, yea in the Sun-shine, in fair dayes, these foul rainy dayes were fore-seen; and they who have fore-seen them, and fore-seen them with such an eye of faith and holy fear as we have described, are in best case to graple with them, and will be gainers by them. It is well for us, when we can fay, the things we feared are come upon us: they are in a fad condition upon whom those evils fall, which they never feared: When troubles come, they

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go nearest their hearts, who have put them farthest off before they

came. Hence observe in the second place,

That the more preparing fear we have before troubles come, the less me are prest with fears when trouble comes. If we consider Job, how unmoveably he stood the charge and affault of these afflictions, how he wrestled with all the distresses, which at once took hold of him, we are to look (next to the support he had immediately from Christ) to this wife caution of his, that he feared such a storm might overtake him before he got to his journeys end : He thought these things might come, and therefore laid in provision for them against they came. Those blows wound deepest which we expect not. Dangers unknown do easily surprize us non expediatur, and oppress us, whereas those which we fear and think of, may Willa agrius either be prevented in their coming, or we may be provided a- tolerantur, gainst they come. That which the Naturalists say of the Cocka- quibus homo se trice, that if the Cockatrice see a man first, the man dyeth, but if four after the man seeth the Cockatrice first the Cockatrice dies the man seeth the Cockatrice first, the Cockatrice dies, is an experienced truth, respecting the point we have in hand, that if troubles see us first, we dye, but if we see them first, they dye, that is, their fling and strength (as to us) is much abated. Dangers are most felt where they are not fore-seen, and sometime being foreseen, they are not felt at all: For a prepared expectation dotheither weaken them, or strengthen us, make us more able to sustain them, or them less able to hurt us; whereas indeed every cross which findeth us secure, hath an advantage to leave us desperate. When Nabal heard of danger past, which he never dreamt might come, bis beart dyed in him like a stone, (I Sam. 25.) How then had he been aftonished into stone, if he had seen the evilfalling upon him? Such can ill bear trouble, who look for nothing but comfort. It was an addition to the affliction of that afflicted people, (Ier. 8. 15.) When they looked for peace, but no good came, and for a time of bealth, and behold trouble. If they who are in trouble, are more troubled when they cannot have the peace they looked for, then furely they must be more perplext with trouble (when it comes) who enjoying peace, never had a thought that trouble would come. When a people are. To far from looking for evil, that they look for nothing but good, and build upon it, that they shall never see forrow, then to see forrow is a killing fight. The forrows of Babylon shall be mightily increased and augmented, doubled and trebled upon her, becaute when

Gravius est vulnus quod Verf. 26.

when they are coming upon her, she shall be faying, I sit as a Queen, and shall se no forrow; the was fearless, and the shall be comfortless: trouble will lie heavy enough upon us, when we look and prepare for it; but it will be intollerable to those who never lookt for, nor laid in one thought of preparation against its coming. The tool in the Gospel said to his Soul, take thine ease, thou bajt goods laid up for many years: But it is best for us, when we have abundance of outward goods, to fay to our Souls, thefe may be lost in a few hours: therefore say to thy self in the time of thy fulness, What if a day of emptying should come? Say when you are rich, It may be before I dye I may be poor, what shall I do then? Now I have a house, it may be before I dye, or within a few days I shall be turned out of doors, in what posture do I find my felf for such a condition? Now I am at liberty, and enjoy my friends, it may be shortly I may be cast into a prison, and come into the hand of enemies: Now I have my wife and children about me, my vine and my oliveplants at and round about my table, I may shortly be deprived of them, and O my Soul, how canst thou bear these changes? It is good to put these cases to our selves now; surely 70b often tutour'd his spirit with such questions as these, and catechised his heart in them from day to day; hence he faith, The things I feared are come upon me. To proceed,

I was not in Safety, neither had I rest, nor was I quiet, yet trouble came.

This is both an addition to, and an exposition of the former verse: these words explain what he meant by saying, I feared a fear, even this, I was not in Safety, neither had I reft, &c.

I was not in Safety. I No? was not 70b in safety in the days of his prosperity? Is it not said, that be had a bedge about him, and Sutb a bedge as the Devil could not break through to burt him, and

was not Fob in safety then?

The Hebrew word from the root [Shalah] doth also fignifie, I was not secure, I was not in security, or I did not sit safe in my own thoughts, in my own opinion; I did not live fecurely or without fear in my most flourishing days. And from this root, Christ is called Shilob, Gen. 49. 10. The Scepter Shall not depart from Judah till Shiloh come. Christ is Shileb, that is, he in whom all persons may securely trust: you may fit down in safety in Christ, and rest your Souls for ever, he is Shiloh, our Preserver; and the Hebrews use

לא שלותי Significat in quiese velpace agere, vel tranquille de inotio wivere. Nec muitum abludit a voce Hebras Latinum falus. Moller in Ffa. 322.6.

that word, to fignifie that fleshy mantle in which the Infant is wrapped in the mothers belly, because the Infant lieth there quiet- Shiloh non ly and securely, it is out of fear, and hath no thought of any dan- tantum babet ger, but lieth securely, out of barms way. So that when Job saith, pollivam, quasi Iwas not in Safety, he means, I did not think my self safe, or be- dicas, tranquilyond the reach of danger, I was not taken up in outward content- lum fælicem, ments: I did not look upon my possessions as perpetuities, or up- cui omnia proon my house as that which should endure for ever, or my dwelling fed allivam place to all Generations. Job was not like the great Monarch of etiam, ut Shi-Babylon, (Dan. 4. 4.) who faid, I Nebuchadnezzar was at rest lohsit sospitain mine bouse; (it is the same word which is used in the Text) I, tor, seu promisfaith Nebuchadnezzar, counted my self the greatest man in the fa faicitain world, and I thought none could touch or molest me, I was at rest and safe: We have such a description made by the Prophet of a whole Nation, as this King makes of his own person, fer. 49. 31. Arise, get ye up unto the wealthy Nation that dwelleth at ease, or (it is the same word) to a Nation without either fear or care, a fecure Nation, as it is explained by the words following, which have neither Gates nor Bars, which dwell alone. If you come to a mans house that hath neither lock nor key, nor door, nor bar, you may well refolve, that he dwelleth fecurely, and is in fafety. And if you come to a City that hath neither gates nor bars, you will fay, either this City hath no enemies, or else it fears none. A City without gates and bars is the emblem of fecurity. Fobs temper was directly opposed to this, I was not in safety, neither had I rest, nor was I quiet.

These two latter expressions are of the same importance with the former, both these words have been opened at the thirteenth Verse of this Chapter; both being there applied to rest and quietness in the grave. There he said, if he had dyed, he had been at rest and quiet : but all his life-time he had no rest, neither was he quiet. But is this agreeable to the duty or character of a godly man, to fay, he hath no rest, he is not quiet? Surely a godly man ought to be quiet, when all the World is hudl'd together in confusion; when the Mountains skip like Lambs, and the little hills like young Theep, then, even then, he ought to fland like Mount Sion, that cannot be moved: And did it become 70b, or is it any part of his commendation, that in the times of his peace, he had no rest? When the Prophet shews the temper of wicked men, he compares them to the troubled sea, when it cannot rest, Isa. 57. 20. It should seem that

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that 70b was like a troubled Sea, for himself saith, he could not reft. I answer, by distinguishing, first of a two-fold rest, there is a rest of contentation, and a rest of confidence. Fob had not a rest of confidence, he trusted not in his outward peace; but he had the rest of contentation, even in his outward troubles. A wicked mans conscience is like a troubled Sea, when he enjoyes outward peace; but Fab enjoyed peace of conscience, while his outwardestate was like a troubled Sea : He was fully settled in his mind, when he had no rest; and was satisfied in spirit, when he had not this quietness: So that when he saith, I had no rest, neither was I quiet; his meaning is only this, I never placed my happiness in these things, I never built my hopes upon creatures, I never trusted upon them, not expected much from them. Or if you will more clearly apprehend the sense of this last Verse, you may read it in that contrary practife of the rich man, Luk, 12.19. His house was full, but his heart was fuller of the creature: and he made the creature both his rock to build upon, and his pillow to fleep upon; when his ground brought forth plentifully, and he had built new barns to lay up his fruits, then he lays himself down to sleep; and that he might fleep quickly and quietly, he fings a requiem to his Soul; Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry, No face can be more unanswerable to a face, Heaven and Hell, light and darkness, are not more unlike, then these words of the rich man are unanswerable in likeness to those words of Fob. That rich mans words are the affirmatives of all fobs negatives, and may be thus rendred in full fense, I was (and I resolved I should so continue) in safety, at rest and quiet. Fobs estate was as full as his, but his heart was emptied of all creature-confidence and complacence, I (faid he) never thought my felf the fafer for these, and therefore I faid to my Soul, Soul, take not thy rest, quiet not thy self in these: This is his intent in faying, I was not in Safety, neither had I rest, nor was I quiet. It follows,

Tet (though it was thus with me) trouble came, though my heart was loofe from the creature, yet I lost all I had in the creature: though I made not the world my comfort, yet I found sorrow in the world; I never expected much peace in it, none at all from it, yet trouble came, such trouble came, as might move and shake me to pieces. Fob, you see, when he had abundance of all outward things, yet saith, he was not in safety, and at quiet, he

did not rest in or upon them. Hence observe, A Godly man never setteth up bis rest in Creatures. Though he have never so much riches in possession, yet he doth not make riches his portion. He lives by that caution, (Pfal. 62. 10.) If riches flow in, or increase, yet fet not thine heart upon them. In the highest flood, and springtide of worldly prosperity, we should keep our hearts within the channel. When Riches are increased into a mountain, and (to the eye of Nature) into a mountain of Rocks, yet then do not fet thy heart upon them, as upon a foundation, (fo the Hebrew word imports) to fettle thy contentments: All the Creatures in Heaven and Earth are not strong enough to bear the weight of a mans heart, (God only can do that) who is the Rock of Ages, or an Everlasting Strength, Isa. 26. 3. all, besides him, is a foundation of fand, and so a Godly man takes them. What Nature looks at as a foundation of Rocks, that Grace sees to be a foundation of Sand, and therefore will not rest upon it, neither indeed can it. A Godly man in his afflictions is, as baving nothing, and yet possifing all things, (2 Cor. 6. 10.) and in his abundance, be bath all things, but possesseth nothing; for he so possesses things, as if he did not posses them; as the Apostles counselis, (I Cor. 7.31.) He marries as if be married not, he weeps as if be wept not, he rejoyces as if he rejoyced not, he buys as if he possessed not, because the fashion of this world passeth away. It was an excellent speech of Luther, concerning worldly things, I have protested, that I will never be satisfied with the Creature, (this is to be a Protestant in deed, as well as in truth.) A godly man is an Epicure in Christ, he would never play the Epicure, but in Christ and in God: In them, and towards them, he gives his affections their full fwing; and as a wicked man is faid to enlarge his defires (after the Earth) as Hell, (Hab. 2. 5.) so he enlargeth bis desires (after Heaven) as Heaven, and complains his desires are no larger. In the thoughts of Christ he fits down, and would take his fill, he faith, I am safe in bim, I am quiet, and at rest; He saith to bis Soul, Soul, dost thou see that Christ, and dost thou take notice of those Promises? Thou hast goods laid up in him, in them for many years, year for eternity; Soul, take thine ease, take it fully, thou hast riches, thou hast an estate that can never be Spent, Soul, eat, drink, and be merry; His blood is drink indeed, and his flesh is meat indeed, joy in Christ is joy indeed, unspeakable joy bere, and fulness of joy bereafter: In his presence there is fulness

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of joy and at his right hand there are pleasures for evermore. Untill the Soul pitches thus on Christ, it is not in Safety, much less in relt or quiet. As the needle in the Compass is in continual motion till it points toward the North, where (as it is conceived) there are Rocks of Load-stone with which it sympathizeth: So the Soul is in continual motion untill it points to Christ, who (we are fure) is that living Rock, with whom all believers sympathize, and the true Load-stone which attracts all believers to him. A believer, like Noahs Dove, finds no rest (all the world over) for the feet of bis Soul, untill he returns to this Ark of fafety and Salvation: And therefore after all his flights and flutterings among the Creatures, he faith (with the Pfalmift,) Return unto the Rest, (thy Christ) O my Soul, for the Lord bath dealt bountifully with thee, Pfal. 116.7. Thou hast been abroad in the world, and that (like a narrow-hearted Master) deals niggardly with thee; If thou shouldst stay long, either in the service of, or dependance upon the world, the world would starve thee: Therefore return unto thy Rest in the Lord, for the Lord hath dealt (and will yet deal more) bountifully with thee, O my Soul.

Lastiy, in that Fob saith, I was not in safety, neither had I rest, &c.

yet trouble came; we may observe,

That the more our hearts are loofened from the Creatures, the more assurance we may have of enjoying the Creatures. It is as if Feb had faid, I was not fastened to the world, my heart was not engaged to any thing on this fide Christ; and this was the fairest, the most probable way for the continuance of my outward comforts; yet trouble came. The redditive particle, yet, supposes. fome what in reason, or probability at least, that might have carried it another way. As when the Prophet Amos, reckoning up the Judgments of God upon his people, speaks to them thus in his Name, (Chap. 4.6, 8, 9.) I bave sent you cleanness of teeth, yet have you not returned unto me; I have fent you the Pestilence, the Sword, yet have you not returned unto me. The yet, shews there was great reason God should expect their return, or that he had done that, which in all probability might have caused them to return when he fent those Judgments. So here, when fob faith, I was not in Safety, &c. yet trouble came; the yet implies that there was somewhat even in that unquietness, which gave him hopes of settlement in his outward comforts. It seems to

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carry fuch a fense in it, as if he had in more words explained himfelf thus: Had I dwelt securely, and given my self up to the contentments of my flesh, or trusted in an arm of flesh for safety; I should not have wondred at my calamity, or thought strange of my trouble; But this is a riddle which I cannot yet expound, that when my beart was no way set upon my estate, my estate should fall, that when I rested not in the Creature, I should meet with such troubles in the Creature. This is not the manner of God, it is not usual for God to do thus, in his dispensations toward his people and servants. It is very rare, that he takes their outward comforts from them, when they are not taken with their comforts. Hence it is (as I apprehend) that Job putteth it in with a yet trouble came. This way of God with me, is out of the ordinary course of Providence. I confess Mercer, a very learned Commentator, doth not favour this Exposition, of laying such a weight upon the particle yet, and therefore renders the Original (Vau) Non placet as a bare copulative : I was not in safety, &c. And trouble came, guod guidam Yet having the Authority of our Translation, and the frequent use purant Jobum of the word to that fense in other places, we may venture upon it; velle hoe loco, vea I think it is no venture, but a certain advantage both to the yea I think it is no venture, but a certain advantage both to the querit, neque Text and to our selves. And I am certain the Position is true, insolentior fuit though the Exposition should not prove so: For the truth is Trous rebus officentibles are never so near, as when we put them furthest of; Nor is bus, & tamen the world ever so unsure tous, as when we make furest of it. God in iderit, Mer. often pulls their comforts from them, whose hearts are glaed to their comforts: As it is said of those in the 1 Theff. 5.3. When they shall say, Peace and Safety, then sudden destruction shall come upon them, as pain upon a woman in travel, and they shall not escape: Mark, When they shall say, that is, conclude all's their own, when out of the abundance of their hearts their mouths speak of nothing but of peace and safety, all is well, and all will be well, then sudden destruction cometh: When a man saith, I have riches, I have a full estate, I have honour, I am a happy man, I may take my rest; then poverty, want, disgrace, misery, vexations and troubles fall upon him as an armed man. Thus for the most part God wrests the creatures soonest out of their hands, who hold them fastest. In the 17. of Luke, Christ instanceth in the dayes of Noah, and in the dayes of Lot, when they were fecure, buying and felling, building and planting, marrying and giving in marriage, as if the world had been their own, and as if they meant to take.

the heart of it out, and leave a poor world for the next age, then the flood came, and then fire came, and they with theirs were swept away and consumed as in a moment. The Master of the servant in the Gospel shall come in a day: In what day? First, in a day when he looked not for him. Secondly, in a day when his heart was let out upon the creature, when he shall be eating and drinking with the drunken, when he shall be smiting his fellow-servants; when he shall think all sure, and the day his own, in that day shall his Master come, even in the day that he looketh not for him, and in an hour when he is not aware, Luk. 12. 45, 46. To have the spirit steept and drencht in worldly pleasures or profits, endangers us to some sudden sweeping Judgment: And when we value the enjoyment of the creature more then we ought, we shall not long enjoy it so much as we might. Earthly things sail us soonest, when we trust in them,

or think our felves safe by them.

From this observe (in passage) a vast difference between God and the world, between earthly things and spiritual; the way to hold spiritual things fast, is to take fast hold of them, to cleave to them, with a full purpose of heart, never to let them go: If you carry loofe affections towards Christ, you may quickly lose the comforts of his presence: The more we rest upon Christ, the more we trust on God, and make him our safety, the more safe we are; Him doth God establish in peace, peace, in perfect peace, whose mind is stayed upon him, even because be trusts upon him, Isa. 26. 3. We have most peace from God, when we expect most, and may look for more rest and quiet, when we rest quietly in him, and fay, In God I have enough, yea as Jacob, (Gen. 33. 11.) I have all. But if you would have rest in the world, say as the Prophet Micab directs, (Chap. 2. 10.) This is not our reft. Keep your hearts at a due distance from the world, and you shall (most probably) keep the world. What Christ speaks of this life, is true of the things of this life; He that will lofe (that is, he who is ready to lose) the things of this life, shall fave them; and he that will fave, that is, he who is resolved to fave, the things of this life, thall lose them: put them out of your hearts, and you may hold them in your hands: You fland firmest upon the Earth, when you do but touch it, and touch it (as a round body doth a plain) only in a point. You are freest from danger, when you say, we are not in Safety; freest from motion, when you say, we are not in rest: And when (in fobs sense) you are not quiet, then (according

cording to the ordinary dealings of God with his people) you are furthest from trouble.

So much concerning this Chapter, containing Jobs bitter curse upon the day of his birth, and his vehement exposulation about

the continuance of his life.

Chap. 3.

His three friends stood silent all this while; much divided between compassion and indignation: they pittied his sad afflictions, but they were angry (and they thought they had reason to be angry in the behalf of God) with his impatience and complaint. Their zeal kindled, their hearts wax'd hot within them, while they were thus mute and musing, the fire burned and brake forth, at last they spake (every man in his order) with their tongues: A hot dispute ensues, Eliphaz begins, the rest follow; after a long ventilation and debate, God himself (appearing as Moderatour) states the question between them, determines and concludes for fob, against those three; Te have not spoken of me the thing that is right as my servant Job bath, Chap. 42. 7. To this God, the most wife, the only wise God, the infallible Moderator of all persons, actions, things and questions both in Heaven and upon the Earth, be Glory and Praise for Ever. Amen.

FINIS.

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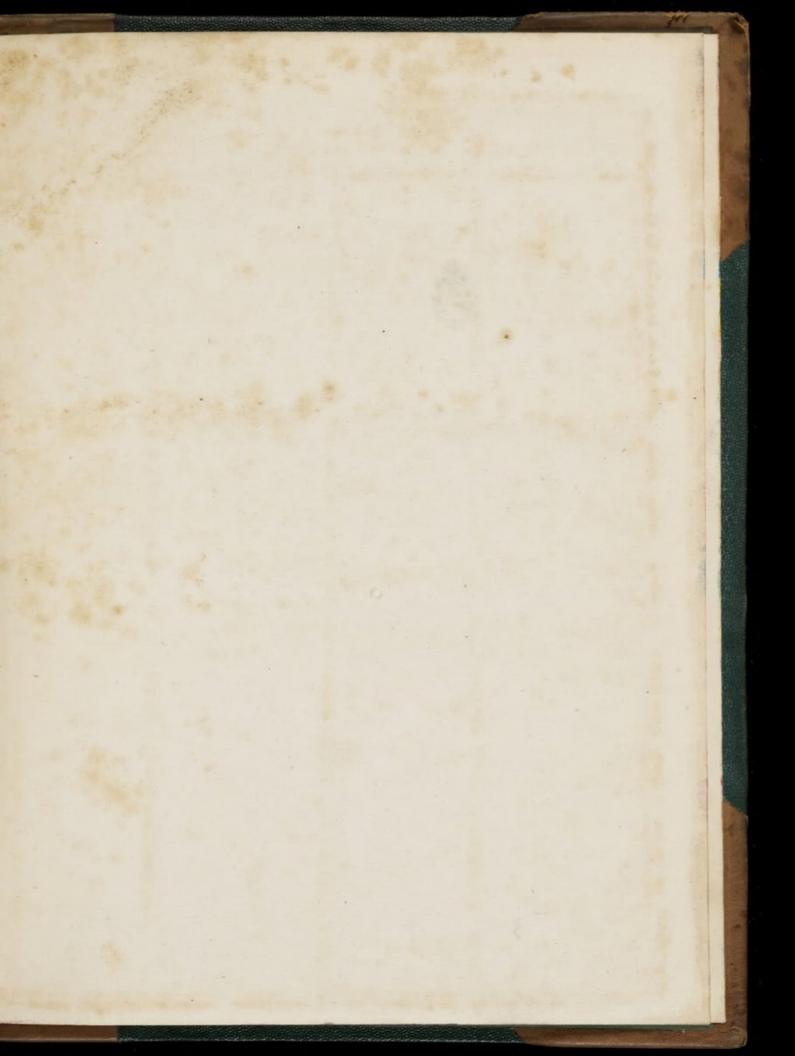
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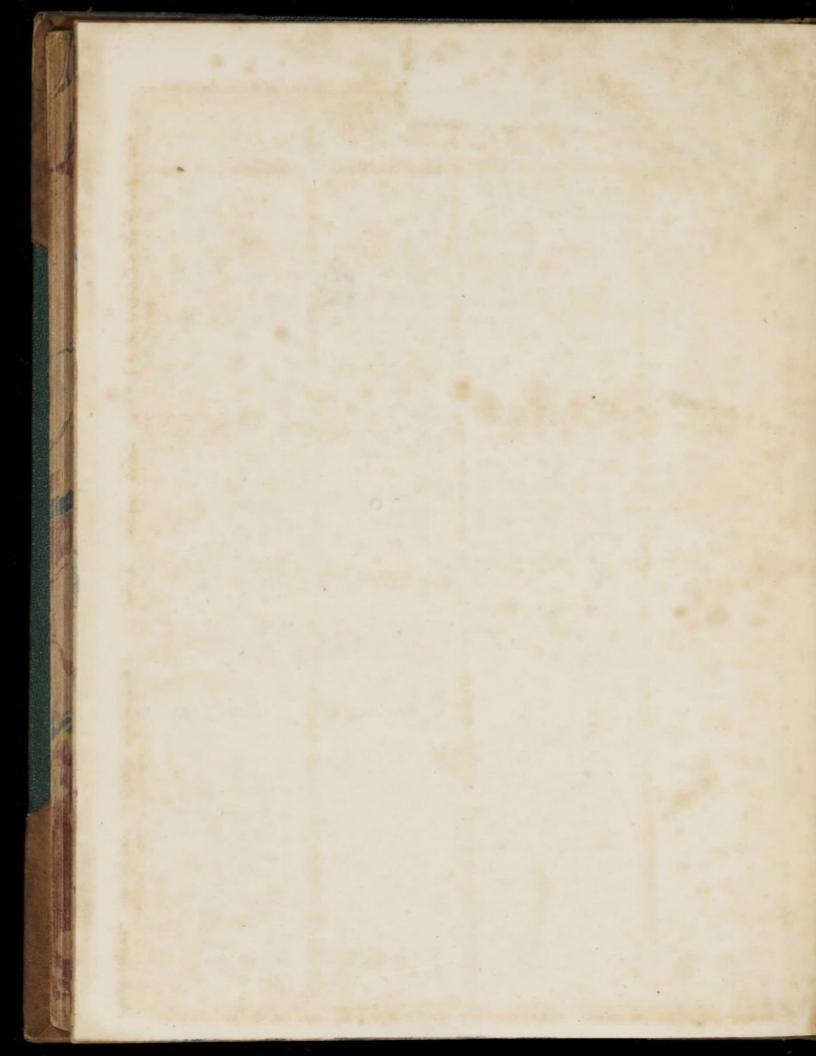
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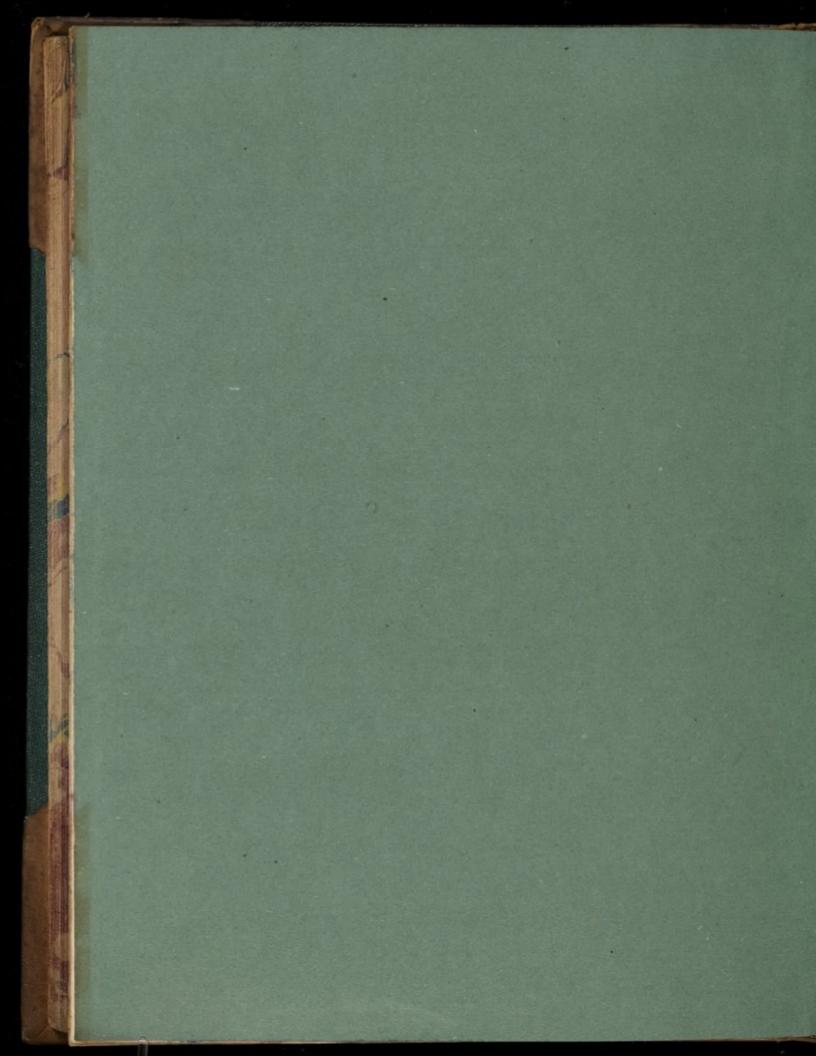
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